# THE PACIFIC

A religious and family paper

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Moore Mrs Geo 1902
400 Edwards

## The Father's House.

THE Father's house has many rooms,
And each is fair;
And some are reached through gathered glooms
By silent stair;
But He keeps house and makes it home
Whichever way the children come.

Plenty and peace are everywhere
His house within;
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad.

The Father's house is surely thine,
Therefore, why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt
And enter—none will cast thee out!

—*By Marianne Farningham.*

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## A HOME SCENE.

The centurion was a military officer corresponding to a captain in our army. He was a Gentile, but wealthy and generous-hearted. He was kind to his servants, and looked after their needs and interests. The servant was "dear unto him," which suggests that he might have been adopted as a member of the centurion's family, which was occasionally done by the Romans. This servant was seriously ill. He was not only sick, but "ready to die." How this scene suggests many homes now in the world where its members are suffering from painful disease, and who are at the point of death! What anxiety, apprehension, and solicitude fill the hearts of those who watch by their bedsides! Without the presence and help of Jesus such a home is filled with deepest gloom and hopelessness.


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# THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, September 26, 1901.

## Venomous Words.

The Pacific has had not a little to say during the last two weeks concerning yellow journalism. Some of the yellow journals have been named in these columns. During the last week we have looked over some of the papers containing the cartoons entitled "Willie and His Papa," which represent the late President McKinley as one of the most insignificant of men, and wholly in the hands of Mark Hanna and the trusts. We have also read these words of that rank anarchist, Emma Goldman: "Mr. McKinley is insignificant, and he is neither endowed with intelligence nor reason, and is owned completely by Mark Hanna. There never was a United States President so unimportant. * * * He is in the hands of the trusts and is the foe of the laboring man. He is a tool of capital."

The cartoons to which we have reference were such as to produce in the mind of Emma Goldman just such an impression. She was a reader of one of the papers printing them. She had never seen either McKinley or Mark Hanna, and formed her opinion wholly from what she saw and read, and her favorite papers have been those that have sought to create discontent and to foment strife between classes of people, arguing that this would minister to progress.

But there are other persons and journals than those already named by The Pacific whose declarations have been such as to mark them with demerit. They, too, have shamefully traduced a noble man. In the hours when this nation was paying such tribute to William McKinley as scarcely an American citizen has ever before received, these detractors ought to have hung their heads in shame.

Let these, also, stand now before the public on their record. And in these days of the nation's bereavement out of it all may there come such lessons as will cause people to be less rash with their tongues and pens.

In March, 1899, Mr. William Lloyd Garrison said, in the Springfield Republican, in a poem to "William McKinley"—

> "Whether as tool or tyrant, history's pen
> Upon the scroll of everlasting shame,
> Shall pillory in letters black thy name,
> Time alone can adjudge. To living men
> With liberty aflame, no empty words
> Can justify the slaughter of the brave,
> Battling for freedom and a freeman's grave,
> As fought Armenians 'gainst Turks and Kurds.
>
> "How in the future will this record read:
> 'Here lie the patriots of the Philippines,
> Murdered to satisfy a nation's greed
> By men whose rebel fathers, on the greens
> Of Lexington and Concord, world-wide deed,
> For freedom died and all that freedom means.'"

And Mr. Garrison, in June of last year, said that "to many minds William McKinley stands responsible for our nation's retrogression." In June last year The Nation said of McKinley: "Complete party subserviency, a rare gift for wire-pulling, a genius for cant and humbug, mark his public career both in and out of the White House. Of courage—even of genuine feeling unalloyed by selfish consideration—not a trace."

Lending himself to the New York Journal as an aid in the work designed to be accomplished by its damnable cartoons, Mr. Julius Hawthorne said of our beloved President in 1898: "He is a piece of affable putty, as sly and shrewd as he is affable; owned body and soul by a tradesman who paid him out of bankruptcy, and by a knavish lumber dealer with an ill-smelling civil war record."

In the columns of the New York Evening Post Mrs. Josephine Shaw Lowell declared that McKinley stood not only for "cheating and robbery," but also "for arson and murder." Mr. E. L. Godkin, who traduced him greatly in the Post, referred privately to Mr. McKinley and his cabinet as "a dangerous set of scoundrels." Mr. Edward Atkinson called him "a speciously pious fraud"; and Frank Sanborn, who is a regular contributor to the Springfield Republican, is responsible for such epithets as: "Our shameless President and his twaddling cabinet"; "The diddling McKinley"; "Our Methodist turned brigand"; "His Imperial Glucosity."

But there is no need to enlarge the list. What a school for character is here indicated! What wonder that we have anarchy rampant in our midst! It is a poor training to which the youth of our land are subject when such utterances are daily before them in the public press. Men who cannot discuss public measures and public men more considerately and temperately ought, in the interests of good morals and good government, to be muzzled. With the most thoughtful people such utter-

ances have but little weight. But it is idle to say that they are not without considerable influence. They stand always as a danger element in our national life. "A winged word hath struck ineradicably in a million hearts and envenomed every hour throughout their hard pulsation. On a winged word hath hung the destiny of nations."

"Words are mighty, words are living:
Serpents with their venomous stings,
Or bright angels crowding round us
With heaven's light upon their wings:

"Every word has its own spirit,
True or false, that never dies;
Every word man's lips have uttered
Echoes in God's skies."

We recall here Iago, who is one of the most detestable characters of all literature. Day by day he dropped his poison; day by day distrust and suspicion laid hold more powerfully of Othello. It was the hand of Othello that killed Desdemona. But it was not Othello who did the terrible deed. Actually it was Iago; he murdered her vicariously by the hand of Othello.

It is written in the Book of God that "every idle word that men shall speak they shall give account thereof in the day of judgment."

Let men who are inclined to speak or to write intemperately reflect on the influence of words.

"Earth can forge no keener weapon,
Dealing surer death and pain."

### Concerning Labor Union Coercion.

The recent decision in the courts of Great Britain, holding that no form of coercion, direct or indirect, can be used to interfere with a man's business, is likely to effect court decisions along the same lines in this country. For the English decision was based on the common law and not on any Parliamentary enactment. In this decision it was held that serious annoyance or serious inconvenience may be construed as coercion. The court holds: "A threat to call men out, given by a trade union official to an employer of men belonging to the union and willing to work with him, is a form of coercion, intimidation, molestation, or annoyance to them and to him, very difficult to resist. It is said that the conduct which is not actionable on the part of one person cannot be actionable if it is that of several acting in concert. This may be so when many do no more than one is supposed to do. But numbers may annoy and coerce where one may not. Annoyance and coercion by many may be so intolerable as to become actionable, and produce a result which one alone could not produce."

We believe that the sentiment of this country is against all interference on the part of labor organizations for the annoyance and coercion of employers such as picketing and the open boycott, and that the time is not far distant when no such interference will be allowed anywhere. Judging from the article in the last number of The Outlook, by Mr. J. R. Buchanan, the labor editor of the American Press Association, the special reason for the opposition on the part of labor unions to incorporation is that they may escape the responsibility that would then rest legally upon them as such. Mr. Buchanan says plainly that they do not wish to be at the mercy of any court, believing that court rooms are "generally presided over by judges whose training and environment make them unfitted to see labor's cause through sympathetic glasses."

It is, perhaps, a gentlemanly way of expressing somewhat the same thought which the well-salaried labor agitators have when they talk of the courts being owned by the "bloated bondholders."

Nothing, except the brutal assaults on non-union men, has done the labor unions in San Francisco so much damage as the breaking of contracts which they had made with certain employers. And there is everywhere the hope among law-abiding people that it will be possible under our present laws for those employers to recover damages. With the laying away in the tomb of the body of its beloved President this country is more than ever before determined that men everywhere, of all classes and conditions, shall be law-abiding.

The Pacific has no war to make on labor unions. What we want is that the effort for the bettering of the condition of the workingmen be fair as between man and man, employe and employer. Infringement of the lines of any man's freedom will not make for the world's advancement.

### Brutality in Words.

At this juncture in our national affairs it may be productive of good if people are made acquainted with the feelings of public men when they are subject to such wanton criticism as is frequently made of them in the newspapers. In a recent issue of The Pacific it was stated that such criticism of our Presidents is no new thing. Washington and Lincoln were greatly aspersed and vilified. So also was Grant, both as General and President. The latter once said to a friend: "I don't wonder that people differ with me, and that they think I am not doing the best that could be done. I can understand how they may blame me for a lack of knowledge or judgment. But what hurts me is to have them talk as if I didn't love my country and wasn't doing the best I know how."

This was when he was President. And when he had thus spoken his mind went back to former days, and he continued: "It was just that way in war time. I didn't do as well as might have been done. A great many times I didn't do as well as I was trying to do. Often I didn't do as well as I expected to do. But I had my plans, and I was trying to carry them out. They called me fool and butcher; they said I didn't know anything, and hadn't any plans. But I kept on, and by and by Richmond was taken, and I was at Appomattox Court House, and then they couldn't find words enough to praise me."

Coming back, then, to affairs of the time, he said: "I

suppose it will be so now. In spite of mistakes and failures, I shall keep at it. By and by we'll have specie payments resumed; reconstruction will be complete; good feeling will be restored between the North and the South; we shall be at Appomattox again, and then I suppose they'll praise me."

Criticism in Grant's case did not result as disastrously as it did in McKinley's. But it hurt, as these words indicate. A noble soul was wounded. It was harder for him to do, under it, the work that was set before him to do.

There is a general outcry today against that street brutality brought to bear by strikers on non-union men who want to work in the places vacated by the strikers. Let us have more from now on against that brutality which strikes at good men's characters, which, if it does not slowly kill, at least cripples them in the work they are trying to do.

### President Roosevelt's Policy.

Every step taken by President Roosevelt makes it more evident to the American people that they have in him a man who will do the best he can do to give a wise and safe administration, and that that best will be such as will satisfy. The announcement of his intention to carry out, so far as possible, the policy of Mr. McKinley, and the retention of the cabinet of the latter, were among the first strong evidences of this. But, in carrying out the policy of Mr. McKinley, Mr. Roosevelt, there is reason for believing, will be forwarding his own ideas, doing that which in his judgment seems in the best interests of the nation. When he consented last year to have his name placed on the Presidential ticket, along with the name of William McKinley, he knew that they were in general accord. What Mr. McKinley believed to be for the best interests of the nation, Mr. Roosevelt believed also to be for those interests. During the campaign of 1896 he expressed himself as to the relation in which the Vice-President should stand to the President. The Vice-President, he said, should represent, as far as possible, the same views and principles which have secured the nomination of the President; that it is an unhealthy thing to have them represented by principles so far apart that the succession of the one to the place of the other means a change perhaps as radical as any possible party overturn. The danger from such a divergence was illustrated from our national history. It was shown that when William Henry Harrison died "the presidency fell into the hands of a man who had but a corporal's guard of supporters in the Nation, and who proceeded to oppose all the measures of the immense majority of those who elected him." Reference was made also to Johnson as the successor of Lincoln, and the attempt to reverse the policy of the party that had put him into power. The case of Garfield and Arthur was cited. Although the differences betwen these two leaders were mainly factional, although "each stood squarely on the platform of the party, and all the principles advocated by one were advocated by the other," yet Arthur's nomination was to placate those party leaders who objected to Garfield, and with the death of the latter there came a complete overturn among officials, and the bitterness of his succession almost rent the Republican party in twain.

Roosevelt noted the different positions taken on important public questions by President Cleveland and Vice-President Stevenson, and observed that no change of parties would have made a greater revolution of policy than would have been produced any time during Cleveland's last administration if he had died and Stevenson had succeeded him.

Accordingly, Mr. Roosevelt congratulated the Republican party in 1896 in that it had nominated a man for the vice-presidency who, in the event of any accident to his chief, could take up the work just where the latter had left it.

How fortunate that such a man was nominated also in 1900! Everywhere the verdict concerning President McKinley is that he had a great part to play as chief magistrate of this Nation, that he played it well, and that it was fortunate for the Republic that he stood at the head in the closing years of the nineteenth century and the opening one of the twentieth. We want more of just such statesmanship as that of William McKinley, and the nation is to be congratulated on the advent to power of a man who recognizes its worth, and whose attitude, past and present, is such as to give earnest of its continuance.

Grateful, now, for a change of rulers without any revolution of policy, let us as citizens see to it that party nominations in the future for the responsible position of chief magistrate of the Republic are such as to lessen as much as possible the danger of such revolution.

To this end it might be well, as Mr. Roosevelt suggested in 1896, to increase in some way the power of the Vice-President. A seat in the Cabinet, more voice in the debates in the Senate and a right to vote not limited to the event of a tie, would give added power. Then, men having an ambition to figure in national affairs would not consider themselves shelved, for the time at least, by election to that position.

But whether this additional influence be given or not, no man having the real interests of the nation at heart will shrink from the duties of the vice-presidency when is it pressed upon him. The man looking toward the higher position will not seek it, but, like Theodore Roosevelt last year, when the people clamored for his nomination, he will accept it and will faithfully discharge the duties of the office.

---

There is a persistent cry in some circles of an effort on the part of employers in San Francisco to destroy unionism. We do not believe that there is any such effort. The employers who are effected by the present strike are quite wililng that the union men shall return to their employ. What they insist on as to the teamsters is that the teamsters shall haul for whomsoever their employers direct them to haul, without regard to whether

they are union or non-union firms. The employers have no dispute with the union as to wages and hours. It is simply a question as to whether they shall run their own business or subject it to the dictation and direction of the teamsters' union. It was with the teamsters that the strike originated, and to get at the actual facts it is necessary to revert to them from every ramification of the trouble. Unionism is a settled thing in this country. Notwithstanding its many mistakes, it is evident that it has bettered the condition of the workingman. It has come to stay. People generally believe this, and there is no prevalent disposition to kill it. Indeed, all really thoughtful people know that it cannot be killed.

### The World is Out of Joint, But—

W. N. Burr.

Affairs in this world are not necessarily all wrong because they are not all right. The world is out of joint, but—

For example: There are a great many people who may be said to have convictions who do not let their convictions take hold of them and lead them to active helpfulness—priest-and-Levite people who have nothing to say against the poor man lying wounded by the wayside; who, indeed, are a little sorry for him, and hope that in the end he will come out all right somehow, who yet pass by on the other side—never step over and reach out their hands, and give to the needy one a bit of their strength to lean upon, or place their cups of cold water to his fever-parched lips. There is a mighty difference between being in sympathy with good work for mankind, and being a real lover of mankind, grappling with evil and seeking to destroy it. The priest-and-Levite spirit is still here, but—there was never so much of the Good-Samaritan spirit in the world as there is today. It has not been in vain that this teaching of Jesus Christ has been at work among men for centuries.

We have been listening to the noise of conflict between capital and labor, and some of us are fully convinced that neither of them is just right. Capital is more or less selfish, grinding, unbrotherly, and labor is more or less narrow in its reckonings, and not altogether exempt from the savage spirit that manifests itself in man's inhumanity to man; but—capital is not so selfish in this day as it was when the hanging gardens of Babylon were built. Labor is not treated always just as it should be, but, on the whole, it is treated a great deal better today than it was in days behind us when all laborers were slaves. There is a great deal that is not at all of the spirit of Christ, that is being manifested by both capital and labor, but—there has been a force at work among men that has been lifting both these interests to higher ground than they once occupied. There is a solvent for all their problems, and we grow toward the solution as we grow through our theoretical into practical faith in the teachings of Jesus Christ; and the nations of the earth are moving that way.

The anarchist is abroad in the land, and his presence is a menace to good government, good institutions, everything that is good; but—the sun never before shone upon government so good, institutions so good, everything that is good so good as is found in the world today. The Lamb of God that taketh away the sin of the world has been doing his work. The anarchist has not caught his spirit, but there are millions of men and women who are moved every day, more or less, by the influence of his teaching upon their lives. It was a man of Christ who, when he was shot the other day by a wretch who knows not Christ, raised his hand to his wounded breast and exclaimed, 'May God forgive him!" It was an echo from the Voice on the cross—"Father, forgive them, for they know not what they do!"

There are many other wrongs in the world which color affairs with their black pollutions. One of these present-day evils was noted the other day by Campbell Morgan in an address at Northfield on "The New Atheism." His cry is timely, and, alas! too true: "Atheism is dead, you say. My brother, the old blatant atheism that delivered lectures and made mouths at the heavens is dead. But sometimes I almost wish it were not, for I want to say to you that there is a new form of atheism abroad far subtler, far more insidious, far more terrible in its far-reaching results, than that. How does it express itself? In frivolity and indifference. How are we going to make people sensible of God? That is the problem in front of us. On both sides the sea we find a vast indifference, a God-absence from the consciousness of men, a new atheism that is not blatant and vulgar, but is, and is silent. O God, how shall we deal with it—this godless indifference—the atheism of the age!"

Mr. Campbell's picture is strikingly familiar. Many a Christian worker takes up his duties day after day under the pressure of a great burden laid upon him by this latter-day frivolity and indifference, and knows the agony that lies behind that heart-cry, "How are we going to make the people sensible of God!" But—can it be possible that the old blatant atheism of Shelley is "the summer side of doubt"? If the old and the new atheisms were accurately analyzed I do not believe the pendulum would be found swinging quite so far from the inner Christ-life now as then.

It is possible to live in this world in this day and recognize evil as evil, and mourn because of it, and even carry the heavy heart because of it, and know what it means to face it day by day and cry, "O God, how are we going to deal with it!" and at the same time live with a bright faith and a cheerful hope and a heart at rest in Christ. It is the man who has eyes to see the evils that are in the world, and who leaps to his responsibility to grapple with them, and who at the same time "puts a cheerful courage on" by his faith in the all-conquering Christ, whose life is counting most for the betterment of human society.

Corona, Cal.

### The Joy of Service.

As in physical gymnastics there are awkwardness and blundering and mishaps and falls and bruises at the start, but dexterity, gracefulness and pleasure afterwards, so it is in the spiritual gymnastics whose aim and end are God-likeness. The law of habit is a law of God which always works for our happiness when we put ourselves in right relation to it. Exercise unto godliness becomes delightful in proportion to the earnestness, regularity and perseverance with which it is maintained. Prayer, praise, the study of the Holy Scriptures, Christian conversation and Christian work of whatever kind—all the devotions and all the activities of a Christian life—become more and more delightful as you go forward in the way of duty. By exercise you acquire facility, skill, power, delight. When the soul becomes accustomed to the attitude of reverence, love and obedience toward God, it is heaven on earth.—"Sunset Views," by Bishop. O. P. Fitzgerald.

Goodness may win gold, but gold will never win goodness.

## An Evening with the Social Democratic Party.

AN ADDRESS BY THE MANAGER OF THE UNION IRON WORKS.

On the evening of the 8th of this month Mr. G. W. Dickie of the Union Iron Works addressed the Liberty Branch of the Social Democratic Party in this city. Mr. Dickie took as a text the words, "Is not the life more than meat, and the body than raiment?" There was a large attendance at the Academy of Science Hall, where the address was given. It was an eager, listening crowd, and it was a pleasant reception that they gave the speaker. Better attention was never given any sermon or address, and several tarried to talk with Mr. Dickie at the close on thoughts given in the address. Considering the question mainly in its relation to the present life, its aims and objects and possibilities, Mr. Dickie said that life must consist in our attitude toward things rather than in our possession of them, and in setting the right value on the things with which we have to do. The lives that are worth more than meat he found amongst those who of necessity must work in order to live, and the wages the faithful worker receives, and which he may spend for meat and raiment, will not balance his account with the world. "Something of his life and character, that unpurchasable part of the work he has done, will remain on the credit side, making his life vastly more than meat, and the cunning of his right hand more than raiment."

Mr. Dickie then proceeded (and we quote now the last half of his address) as follows:

"I know that you expect me to say something of work and wages, and I know something of the feelings you have, and often express in your meetings, and in printed statements of your propaganda. I can fully understand your claims that it should not take all a man's time and strength, all his life as it were, to procure these items of meat and raiment. But have you not thus magnified simple work into drudgery, until those who should thus respect and honor the workman have got to calling him names that society has adopted as designating a class that is willing to be looked upon as inferior to other classes, the laboring classes and the wage-earning classes?

"So long as men are willing to be laborers instead of workmen, their salvation is something that is far off. No true workman is ever conscious of merely earning wages. Wages, of course, he must have, and all good workmen get less than they should get; yet his work is never done simply to get pay; there is infinitely more than wages involved in all work that is worth doing. Every piece of work done by a true workman, be he carpenter, mason, machinist, blacksmith, shoemaker, tailor, weaver, spinner, sculptor, painter, or poet, stands for more than the wages paid for it; stands for all that was true and right in the character of him that produced it, long after the wages earned in the doing of it have been forgotten. Such work has in it something of the life of the workman, and by all the good is there is in it, places the life of such an one by so much better than food and raiment.

"My fault with the great bulk of all work done in our day is the utter want of interest displayed by the workman in the work of his own hand or brain, other than what it will bring to him of the means of procuring food and raiment for himself and those who may be dependent upon him. The influence of that work on his own character, or on the character of the community or the times in which he lives, does not appear to be much thought of, and yet that is the only measure of value that any man's work possesses.

"I know that this estimate of work is considered as too ideal for any application to the industrial problems of today; but as a practical workman of many years' experience, who has never worried much about what wages he might be considered by those for whom he worked to have earned, I can honestly say here tonight, before those who are all in some way interested in the question of work and wages, that whatever pleasure I have had in life has come from the consciousness of having done my work to the best of my ability, putting my best thoughts, and whatever energy and skill I may have had into it, without thought of any comparison between it and the wages received for the doing of it. And as I stand now, almost within the shadow of life's setting, and look back on more than thirty years of hard work in this city, I am proud to be able to say that that work, however defective some of it may have been, stands for much more in the progress of the community than any material recompense in the shape of wages I may have received; and by that much I consider my life to have been more than meat and raiment.

"It is often claimed, and I think it one of the strongest claims of the party you represent, that the opportunity to lead any other life than that of a ceaseless struggle for bread is denied to the workingman of today, under the existing conditions of society. While admitting a great deal of what is said in regard to these conditions to be true, and trusting that as men grow wiser they will be changed for the better, yet I am convinced by experience that at no time in the world's history have so many doors leading to a larger and nobler life been open to the people who have work for daily bread. But every one of these doors can only be reached by struggle, and the higher the door desired, the greater the struggle will be to reach it.

"The trouble with the bulk of seekers after a better life is that they want the fruits of victory without any battle experience.

"In the same book where I found the question we have been trying to consider, and in the beginning of the history of the Hebrew people, when as a people they were young and not very strong in purpose, and with a wilderness experience that had few bright spots in it, I find a story of an opportunity that came to them, if they had heart enough to profit by it, whereby they might obtain better conditions for developing a grander material life. So they picked out twelve of their best men to examine the prospect of doing better, and report. And they went and examined this opportunity, and the leader of this people told this committee to 'go up and see the land, what it is, and the people that dwell therein; whether they be strong or weak, few or many, and what the land is that they dwell in; whether in tents or in strongholds. What the land is, whether it be fat or lean; whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land.'

"Now this committee went up and searched the land very thoroughly, and brought back some fine specimens of grapes, pomegranates and figs. And after forty days they made a report to their leader and the people that sent them, and here is the report: 'We came,' they said, 'unto the land whither thou sentest us, and surely it floweth with milk and honey, and this is the fruit of it. Nevertheless, the people are strong that dwell in the land, and the cities are walled and very great; and moreover, we saw the children of the giants there—,' and reported that they were not able to go against the people they saw, for they were too strong for them. One of the committee, however, put in a minority report which said, 'Let us

go up at once and take possession; for we can do it if we try.' But the people would not try, but threw stones at the one who wanted to take advantage of the opportunity, and battle for the prize.

"My friends, it is not an easy thing for one who is in the wilderness to get into a better place. The giants have the good places and have walled cities there, and it needs a hard struggle to get there; and believe me, there is no other way, but any one of stout heart can reach it or come nearer by fighting, for our every effort brings new opportunities within our reach, and expands our vision of what life is. There is meat and raiment only in the wilderness, but real life needs better soil and richer climate than can be found there. And every one can secure the conditions for the noblest life by the mere effort of striving to reach them. And these conditions, I believe, lie nearer to the workingman than to any other class of men. Otherwise, the fact that more workingmen lead noble lives than any other class, would not be true.

"The workingman knows how to struggle, and when he sets himself the task of reaching a higher ideal of life than food and clothes, he is able to overcome all opposition. Nor is it he who has the most opportunities or the most leisure time that succeeds in living the noblest life. It is oftener he who—

" 'Through long days of labor and nights devoid of ease
Still hears in his soul the music of wonderful melodies'—

giving him courage in the hardest battles, and finally bringing him out triumphant. Such lives, possible, I think, to every one, are of infinitely more worth than meat and raiment.

" 'Oh, but,' say some, in their eager desire of better life for the great mass of struggling, sad humanity, 'let us lift, by one effort, this struggling mass out of the battle that goes so much against them, into the peaceable possession of better life; lift them over the wall into the better land, without such struggling at the doors of opportunity.'

"This would be very desirable if it were not for the fact that the struggle appears to be the one effectual preparation for a possible better life. If this life were all there was of existence for man, and character was a thing entirely apart from life, then to dispense with the struggle of life would be a blessing. But those who have studied life most, reach far other conclusions than that. It is just the character of our life that gives it value, not the circumstances of it, and character is forged in the great heat of battle. It is the character that gives the ability to struggle for a better life, and character is an individual possession. We cannot have a community of character. There may be a community of some possessions; in fact, whether we will it or not, all material possessions are in a sense community property. When we die they remain, and in most cases are scattered broadcast among men. But our character goes with us. It came to us in our life struggle. It belongs to us absolutely, and goes with us either into life or death. It is not left for other men to struggle for; it is ours absolutely, now and forever, and its value is the grand factor in the problem. If, in our life struggle, we have succeeded in getting material good things without character, we have bartered our life for meat and raiment. It may be prime meat and glorious raiment, but our life no more than balances the account. Or, our struggle may have resulted in poor meat and shabby raiment, and with it has grown a noble character. Such a life struggle will stand forever as a thing of worth, not to be measured by any earthly possessions.

"Many men who have had a hard struggle with adverse circumstances in life, and felt in their early struggles the lack of opportunity, and who have finally succeeded beyond their expectations, have tried various plans to make it easier for others to fight the battles they had to fight.

"The late Sir Joseph Whitworth of England, thinking over the struggle he had in his younger days, with long days of labor that gave little opportunity for self-improvement, and stern necessity that made the labor imperative, decided that he should do something to make it easier for others to acquire what he had worked so hard for. So he founded what is known as the Whitworth Scholarships, open to all those working in the Whitworth establishment, which provides education and an income to live on, while acquiring it, to those who show a strong desire for a better life, and it has been a great surprise to those who have watched the result that no success, so far as producing men of high character, has resulted from the desire of the great engineer to save others from the struggle he had. Which leaves us to infer that without the struggle there could have been no Joseph Whitworth.

"I doubt very much whether any scheme that proposes to make the attainment of any good thing in life easy will succeed in developing a desire for such good thing. Man is so constituted that the difficulty of reaching what he desires is the real stimulus to action, and the struggle to obtain possession of that good thing is, after all, the real good, so far as the effect on the man's life and character is concerned, and not the thing itself. Man's real life must grow from within; outward helps are only props, which, if depended upon beyond their mere function of propping, will result in weak, characterless life, that is not worth much more than the props.

"The deepest problems of life, the working out of which gives worth to all other problems, the inward struggles after an ideal that seems hard to reach, the groping after the infinite in our nature, that is so often overpowered by the grosser elements of that strange compound called man, the strivings after the good that forever lies beyond us, are individual problems that can only be worked out in the individual life; but how much more value they are than the problems that pertain to the questions of meat and raiment, and how the individual man has been able to solve these questions, will determine the value of his life as a social unit amongst his fellow-men.

"This question that we have been trying to find some sort of answer for tonight is, I think, of vastly more importance than many of the questions considered vital in the relations of the various classes that form the society of today. But as we cannot settle it for each other, or fight over the settlement of it, or go on strike because it is not settled just the way we want it settled, its importance is lost sight of in the struggle over things of infinitely less importance. We are all so eager to settle questions affecting the life and work of our fellow-men that we have lost sight of our own life, and what worth it might be to us if we would but make the most of it. Nor should the most earnest effort we can make to redeem our own life, and make it the thing of infinite value that it was evidently intended to be, in any way prevent us from helping our brother man with his problem of life. For he who propounded the question about the value of our life for us to consider, has also said that he had come that we might have life, and that we might have it more abundantly—plenty of this precious thing called life, for all. For the more valuable we can make our own life, the more of life will we be able to bring to those that need it.

"I have purposely avoided any question tonight bearing upon these troubles that have made many bitter lives in San Francisco during the past three months. When the noise and smoke of battle has rolled away, and men are again able to see the good that lies at the hearts of their fellowmen, we might be able to talk over some matters that now we can only fight abont. Then you and I may be able to be told some things about ourselves and our ideas of life that we cannot talk about tonight."

# The Sunday-School.

BY REV. F. B. PERKINS.

## A Chapter of Divine Providence. (Gen. xxxvii: 12-36.)

Lesson I. October 6, 1901.

Under this title may be grouped the five studies of events in the life of Joseph—one of the most remarkable men in Hebrew history, taking rank, with respect to character and influence, with Abraham and Moses. The first stage in the development is

### I. The Story of a Crime.

And fully to understand this we must revert to the previous history of Jacob's family; for its roots are there.

* * *

Heredity is an important factor in the problem of character. Blood counts. A man's history begins with his forebears. It was so with the family of Jacob. His early ideals were not high, and his ways of seeking them were distinctly faulty. Leah's antecedents were even less favorable. That branch of the Paddan Aran family was morally inferior to the Abrahamic. Bilhah and Zilpah, the other mothers of Joseph's brethren, were upon a still lower plane—Syrian girls of low extraction, probably. From such stock, what could be expected but children coarse in grain, rude in manners and of violent passions? It is noteworthy, indeed, that, in the tragedy which follows, the two who show any gentle feelings are Reuben and Judah, *Leah's* sons (xxxvii: 21, 26; xlii: 22, xliv: 30-34), while those of whom Joseph felt compelled to make an evil report were the sons of Bilhah and Zilpah. What the nature of their enormities was, may perhaps be suggested by the chapter just preceding this from which our lesson is taken.

Not only blood, but circumstances were against any development of true manhood. It was a polygamous family; and however the wrong may be palliated, polygamy is sin against nature, entailing, as all such offenses do, disastrous consequences. Pitch, as we say, cannot be handled without defilement; and God's great law of marriage cannot be violated, even ignorantly, without incurring its penalty. Those boys grew up in an atmosphere of moral impurity. They were familiar with discord from their birth. It could not have been otherwise. Polygamy always breeds it. But so, too, it is well for us to mark, do the vciouis notions of marriage prevalent in our own communities today. California's facile laws of divorce and remarriage strike a deadly blow at family peace and virtue within its borders.

During the formative years of those older sons, moreover, Jacob's manner of living rendered any positive counteractive influence on his part quite impossible. That is one of the worst features of a worldly-minded father's case—the loss of corrective, elevating, parental control.

Rachel evidently was the flower of that Paddan Aram family, though herself by no means ideally perfect. By the time of Joseph's birth, moreover, Jacob's own character had, not unlikely, improved. At any rate, the boy was not above six or seven years of age when his father passed through that memorable experience at Peniel; after which, it is not unreasonable to suppose, both his own and Rachel's sense of responsibility was deepened, and their practical life more favorable to the religious training of their child. The net result of all the providential causes engaged was, that Joseph developed a temper far more in accord with his father's later character and aspirations than that of any of his older brothers. He was a dutiful son, which they apparently were not. He could enter, moreover, into Jacob's thoughts of God of God as the covenant-keeping Jehovah before whom his fathers Abraham and Isaac did walk; the God who had led him, also, all his life long; the angel who had redeemed him from evil. All this, which made of him so winsome a youth, also bound him with peculiar dearness to his father's heart, arousing hopes such as every parent feels, of finding here a staff for his old age, and a comfort in declining years.

* * *

The situation, however, was full of danger, into one of the pitfalls of which Jacob fell. It was not unnatural that his affections should twine with peculiar closeness about this lovely boy, his Rachel's son, especially since the pathetic death of his mother (xxxv: 19). But it was not wise to show this preference in the way he did. Such marks of distinction as the many-colored coat could not but kindle to fury the envious and angry feelings which already burned in the hearts of his brothers and of their mothers, and thus aggravate the natural discord in that ill-assorted household. Indeed, it did actually lead along to their cruel behavior. They hated him so much that they would not even recognize him in passing (xxxvii: 4). Joseph, too, would seem to have been unfavorably affected by the partiality shown him. Perhaps he was not wise in the manner, if he were in the substance, of the evil report brought back to his father; not impossibly there was personal vanity in parading his dreams (xxxvii: 5-10); it was certainly unwise to array himself in that princely garment when setting off upon his mission of peace. Doubly unwise was it for Jacob to allow him to flaunt this token of superiority in the faces of his already exasperated brethren. And so, on the whole, we may believe that the tragedy, with all the evil involved, was better both for Jacob and for Joseph, looking now only to their characters, than for them to have gone along the primrose path of destruction which they had entered.

### The Crime.

It came about in this way. Jacob was settled in Hebron, his father Isaac, now old, decrepit, and blind, being with him. He had been driven away from Shechem by the hatred engendered by the dastardly outrage of his sons (ch. xxiv), first to Bethel (xxxv: 1-6), and thence southward; attended all the way by the loathing and terror of the inhabitants. All which Abraham and Isaac had gained, of good will and concord, was thus lost by these barbarous assassins, who could not realize, any more than nations, and individuals commonly do today, that not only does peace have its victories as well as war, but that the conquests of justice and mercy are both greater and more lasting than those of injustice and violence. Evil is always overreaching itself—as it has, we may believe, in the murder of our beloved President.

After sojourning here for a while, however, Jacob's sons determined on a return to the north country. Around Hebron the pasturage was poor and scanty compared with the rich fields about Shechem; besides which, the atmosphere of their father's home was not congenial.

They did not relish the restraint it put upon them—and so they went; followed by the anxious forebodings of Jacob, and, after a while, by the mission of Joseph, to learn of their welfare and bring back word. Neither Jacob nor Joseph could have realized the intensity of hatred with which he was regarded, nor the lengths to which the passion of those wicked men would carry them. It is apt to be the case. Nor did they themselves realize the violence of that abhorrence in which they were held by the people of Schechem. They found it out soon, however, and were forced to move on twelve miles further, into the neighborhood of Dothan, and there Joseph found them.

* * *

But what a meeting! While he was yet far away his brothers saw him, and at once hate took form in murder. "Look! Yonder comes that dreaming youngster. Let us kill him, and see what his dreams will come to." Counsels were divided, however. Some were for killing him outright. Others, led by Reuben, advised that he be flung into a waterless well, and there left to perish from natural causes. He would die all the same, but their responsibility would be less. Reuben had an ulterior purpose in this advice, but he kept it to himself.

Instead, therefore, of that friendly reception which, despite the past, Joseph may have expected, he was met with scowling looks and wrathful words, stripped of that livery which had aroused their animosity, and, heedless of his anguish and pleas for mercy, flung into an empty cistern, and left there to die of hunger, thirst and exposure. Worse than that, as showing the depts of depravity to which they had sunk, they actually gave themselves over to carousal—and this within sight and sound of their unfortunate brother. One stands appalled at such heartlessness. It seems almost incredible. But was it really any worse than the ghoulish glee with which men, and women, too, in the United States, and at the opening at the twentieth century, engage in lynching some poor wretch who has aroused their wrath? Ah, we are learning much in these studies as to the natural outworkings of sin—and a hideous monster it is!

Some at least of that company, however, were ill at ease. For their consciences, though untrained and often violated, were yet not wholly dead. And crimes committed are apt to wear a different look from crimes contemplated. In the midst of all their hilarity, thought would go back to that gentle boy, left to die a horrid death; of his anguished look and vain appeals for pity; for he was, after all, their brother. And how should they face those two old men at Hebron with the heartbreaking story of Joseph's death! The lie they might dare to tell, but not with the murder as a fact, upon their hearts. They were all ready, then, to listen to Judah's suggestion of a way by which, without murder, they might rid themselves of Joseph's hated presence, and at the same time make something pecuniarily profitable out of it. The approach of the Arabian caravan was their opportunity. So the bargain was made. Joseph was drawn out of his living grave, as it were, raised from the dead; they received their pittance, and the lad was led away into the slavery of Egypt.

* * *

Poor Reuben! his was an experience often shared by those whose conscience is not active enough to keep them from becoming partakers in sin, nor dead enough to allow them ease in it. He dared not take a stand against the murderous plot of his companions; he had formed, instead, what he considered a rather neat way of circumventing their designs, while not directly opposing them. And he found himself at last the defeated one! Wringing his hands in unavailing remorse he could only cry, "I, whither shall I go?" How natural it all sounds! It is a cry echoed from prison cell and court room, from open grave, and lonely chamber.

* * *

The subsequent behavior of those wicked men presents their act in, if possible, an even more detestible aspect. Their ruse for deceiving their father was heartless and dastardly to the last degree. How could they so coolly go about the saturating of that beautiful robe with blood, and then carry it to their father with the revoltingly cruel question: "Here, we have found this; see whether it is your son's coat or not"- If they cared nothing for Joseph, how could they break their father's heart by such unfeeling unconcern; "thy son"—not even then the show of brotherly affection (cf. Luke xv: 30)! How could they listen unmoved to his heartbroken wail? How could they witness his agony, day after day, and month after month, nor ever lighten that load of grief by an intimation of the truth! How could they add insult to injury by hypocritical attempts to comfort him in his sorrow! Read Rom. i: 28-32 for the only sufficient answer to the question. Study history, and see how men are actually carried along by their evil passions into lengths and depths of wickedness which would be incredible were they not indisputable. Look within and see how the seeds of such wickedness ripen into deadly acts in our own hearts, except as restrained by God's providence.

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Meanwhile, the Midianites carrying Joseph into Egypt sold him as a slave to an officer of Pharaoh.

And God looked on from heaven, and gave no sign. And men thought because of that that he did not know, or if knowing did not care, or could not prevent. Poor fools! who could not see how all this was just one stage in the evolution of redemption, a putting of God's chosen servant into the hard but necessary school of life, there to be trained and dowered with power to save alive many souls—these unnatural brethren and their households among them. So our God is wont to make the wrath of man to praise him, and to restrain the remainder of it.

## Christian Endeavor Service.

By Rev. J. H. Goodell.

"This Grace Also." (II Cor. viii: 7-9.)

Topic for October 6, 1901.

It may not be very easily explained, but the fact is that very much of a man's character revolves around the use he makes of money. In this world of ours money is like a lever by which we may accomplish a great deal in clearing our pathway and adjusting ourselves to the situation about us. If you can know precisely how a person thinks upon the subject of money-getting—keeping and using it—you have a key to his character. The topic today relates to the part money plays in the formation of Christian character and the value of an Endeavorer's service. The implication of Paul's exhortation in this reference is worthy of careful attention. The outpouring of our money into the stream of religious life is classed with faith and love and zeal. We have not considered it to be so. People who are very careful to be orthodox and punctilious in their religious habits often look upon the giving of money to Christian work as quite another matter.

One reason of this is that of all the exhibitions of Christian activity we do not hesitate and question any so much as we do the expenditure of money. We can pray and wait in faith for the appearance of what we ask for. We often find our satisfaction in imagining what has been done or will be performed as the outcome of our supplication. We meet and sing and preach and resolve and legislate and appoint committees; then we go home and rejoice over what has been done. But in the giving of money another element comes in to affect us. We are accustomed to pay our money out and have something put into our hand as the return for parting with our possessions. But in giving money into the moving, devious and somewhat obscure stream of this Christian work about us, we cannot put out our hand and count the change or determine so quickly just what we have received for our investment. Hence we are apt to treat this money question very differently from the output of faith, utterance and earnestness, which the apostle classes with our Christian exercise of giving. "See that ye abound in this grace also."

* * *

This is the reason that in gathering money for our Christian work all sorts of devices and contrivances are thought necessary to inveigle the silver or the gold from its hiding place and secure it for the Master's work. It is difficult to see why I should be induced to share in the cost of carpeting the house of the Lord, or meeting the necessary expenses of his service, by having ice cream, a bowl of oysters, or a musical program thrown in, any more than that my prayers and Bible study should be stimulated by the promise of a chromo, baked beans or a chance at a game of crokinole! And still that is exactly what we do. A Christian is expected to have the habit of prayer and song and study of the Word. We can scarcely conceive of his having part or lot in the matter if he does not possess these features and enjoy them. But for some reason we hardly expect that the generous, abounding, spontaneous, joyful out-flowing of his money will take place unless some special, gastric, aesthetic or material advantage is offered him as a premium.

* * *

This is human nature, you say. Very well; it may be; but the gospel has come to take out of human nature all of its mean and selfish features. We joke about "converting the pocket-book"; but really, it is a very serious matter. Judging from what the Bible says upon this topic, it may be doubted if a stingy man will ever reach heaven, however much he may shout and sing and avow his beliefs. If a person does not enjoy giving to the work of God, he may well question whether he is yet safely within the kingdom of God at all. The young man who enjoys spending his money upon neckties, watch-fobs and social functions, but feels no thrill of pleasure in bearing a generous share of the cost of Christian work in his church, cannot cover the difference by singing, "Am I a Soldier of the Cross?" or passing a box of bonbons occasionally at a Christian Endeavor business meeting.

* * *

Why not pay attention now to the two great needs of this world? We have churches and preachers and singers and books and prayers, and every church convenience excepting two. These are lofty ideals of life and enthusiastic expense-sharing. In determining the conversion of ourselves or others, let the examination be directed more in these days to the effect of our change upon our use of our money. After asking whether the convert has the habit of prayer and enjoys it, let it be inquired how he enjoys making money to give to the Lord, and giving it after he has made it. No man can buy his way into the kingdom of heaven; but he can do it quite as easily as one can pray his way there while it pains him to part with his money for Christian work, or he makes every effort to give as little as will be respectable. It might be well at this meeting to sing a little less and take an honest look into the question whether we Endeavorers with all these other qualities mentioned "abound in this grace also."

## Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland.
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People's Work.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.

### Home Secretary's Report W. B. M. P.—1900–1901.

(Read at the Annual Meeting)

In response to the sixty-eight letters sent out last month to the auxiliaries asking for items of interest for this report, forty answers have been received, sixty per cent nearly complying with the request.

Berkeley, First.—Regular meetings, most of them in the homes of members with an increase of attendance and interest in the cause of missions.

Berkeley, Second.—A new auxiliary organized May 17, 1901, with twenty members. Meetings held on alternate months Wednesday evenings.

Black Diamond.—We regret very much that we shall not be able to have a delegate at the Annual Meeting. We do have some good missionary meetings occasionally. Our work is all carried on by the church proper and the C. E. Society. When the missionary topic in the Endeavor Society comes, we try to make the most of it and generally have an interesting time and an offering, to. We have secured some suitable boxes for gathering in the Lord's money, and hope to increase the interest along these lines next year.

Campbell.—Our meetings have been sustained during the year with a good degree of interest; and in spite of hard times, caused by failure to see our fruit, we have met our pledge to the Board.

Fruitvale.—A new plan has been adopted by which every member of the church is supposed to give a certain amount monthly toward missionary work. Our minister being East has delayed the sending of the money.

Grass Valley.—This is certainly an off year for our town in missionary matters. Am ashamed to enclose this check as our contribution. Reasons given for the same: (1) Mining season has never been so dull as at present, and many are out of work. (2) New theatre attracts some, even church members. We hope next year to regain our usual standard of giving to the W. B. M. P.

Lincoln.—The pastor, F. M. Washburn, writes: "We have no auxiliary. I do not know whether we ever had one. We are trying to educate the people here missionarywise. We hope you will have a good meeting and that the next year will be full of much larger things than the past one."

Little Shasta.—Enclosing a check for $12.50, says: "I am sorry to have so little to send. I send love and

greetings to the Board and wish I could meet with you."

Mill Valley.—We wish very much our offering were more and hope as time goes on to increase the amount. This little society is the outcome of a visit from Mrs. Peck. On a terribly rainy day last winter she kept her appointment to visit this church and speak to the ladies on missions. It was so stormy that it was thought impossible to hold the meeting. So brave little Mrs. Peck came home again. But not disheartened; another day was set, and bright skies favored the missionary enterprise—so this new auxiliary sprang into existence.

Mills College.—Ours is the first missionary band formed on the Coast. It was connected with the Union Board of New York. Our Tolman Band last year contributed $400 to Home and Foreign Missions. We aid a mission church near us, support a Bible reader in Ceylon, educate a young man in Batticotta College, contribute regularly to Ramabai of India, the Occidental and Pacific Boards, besides many voluntary contributions that appeal to us. May there be a spirit of prayer and consecration in the meeting and may the year be one of spiritual and temporal prosperity.

Niles.—Our missionary offerings are all made now through the Kingdom Extension Society. Your Annual Meeting comes on the same day that our Annual Guild meeting occurs. It makes it bad about delegates going. I do not know whether any will go down.

Oroville.—We have no auxiliary and I miss it so much as I have belonged to one for many years. The time does not seem ripe yet to organize one. However, the church is interested in missions to some extent. We are trying to more and more cultivate the missionary spirit. Pray for us, please.

Oakland, First.—Meetings have been held regularly with increased average attendance, the average this year being 38. The interest has been well maintained throughout the year.

Oakland, Second.—Our society is growing in numbers and interest. The first six months we work for the Missionary Union; the second half of the year we work for the W. B. M. P.

Plymouth Avenue.—It is only fair to say we are very few in numbers, but some of us were members of the first auxiliary, organized in the First church, Oakland, and of the Plymouth Avenue. We look forward to the Annual Meeting as to a feast of good things.

Oakland, Fourth.—Officers are the same as for the Ladies' Aid. We hold our missionary meetings quarterly in connection with a missionary tea. We also have our Board Openings each year.

Market Street.—We hold our meetings the second Wednesday evening of each month, alternately, Home and Foreign. Being without a pastor for so long has made a difference in all the church activities.

Pilgrim.—We have held regular meetings the last Tuesday of each month, vacation excepted. We have gained some new members for which we are thankful. We enjoy our meetings, but long to share them with more of our people. We are doing something to arouse interest by twice a year having an interesting program at our Board Openings, and so draw in many who would not think of attending a regular missionary meeting.

Petaluma.—We are sorry the check is less than usual; will try and do better next year. We hope for you a successful meeting.

Pacific Grove.—Regular meetings; but no delegate.

Redwood.—Sends greetings and a delegate.

Rio Vista.—We think we will be able to raise the amount asked of us.

Stockton.—Number of members, 23; average attendance, 15; number of meetings, 10. Subject for study taken monthly from "Life and Light." Prayer-meetings for Foreign Missions every month.

Sonoma.—A big star after this name—the home of Miss Wilson of Micronesia. This society has held its regular meetings every month during the year. Attendance has been good and a warm and helpful interest has been manifested. Pleasant instructlve papers have been prepared and read by the members. The membership consists of nineteen ladies and five gentlemen. The sum contributed this year by our society is nearly double the amount sent to the Board last year, which fact gives a feeling of new courage to our little company.

Saratoga.—Our society has held its regular meetings through the year; they have been well attended. There is always an interest and enthusiasm in the subject of missions here in our church, which is pleasant.

Sunol.—Sends greetings in the form of a gold piece.

San Juan.—We send a small offering, but the church is small. We hope you will have a good meeting.

San Francisco, First.—We hope a large number of our ladies will be present at the Annual Meeting. We have had a quiet year. Have held our regular meetings with rather better attendance than usual.

Plymouth.—We are now trying to get the younger ladies of the church interested in our missionary work, and we think we have made a beginning in that direction.

Park Church.—We have no auxiliary to the Woman's Board, but hope we may have in the near future.

San Rafael.—The offering is even less than usual. That we are later in sending it in is due to the fact that those who usually see to it have been so occupied at home. We have had a gathering of the family at the parsonage—the marriage of two of our sons and the departure of one of them for Turkey. All this has so occupied us that we have not even had our usual delightful thank-offering tea. That will come later. You will not think our interest in missions lessened by all this. It has been quickened, and though financially we help but little, I think we may hope much from the increased interest all through the church in misisons. The young people have a stated time for missionary topics.

San Jose.—We have enjoyed our studies of foreign fields very much. We have introduced a "current news department," to be given in three-minute reports at each of our meetings. Beside this we spend one evening with each foreign field. We have found it desirable (on account of the exodus from town in the summer) to change the time of our annual collection for Foreign Missions, which will drop us out of this year's report, but we hope our delegates will bring us the enthusiasm and inspiration which they receive.

Thus endeth the reading of the quotations from letters received. They are in the most part gratifying. The reports have been so interesting that it has been hard to cull from them. Never have the secretaries responded so promptly and the Home Secretary thanks them one and all. But we cannot measure what has been accomplished by this report. Much sowing has been going on that will never appear in black and white. One case illustrative of this came to my knowledge the other day. In a little country church, which makes no public offering to us today, a lady and her son have been quietly supporting a young Japanese Bible reader. This seed-sowing has been going on for years. Who can estimate the good that is being accomplished by this faithful worker in Japan and the equally faithful mother and son in California who stand back of him.

We report three new auxiliaries—Mill Valley, Park church, Berkeley, and Second church, Oakland.

*Mrs. W. J. Wilcox*, Home Sec.

## That Proposed Constitution.

Bishop Merrill says: "The constitution of the General Conference is found in Part II, Chapter I of the Discipline, including paragraphs 63-72 (corresponding to our present Book of Discipline, pp. 58-68). See Digest of Methodist Law, page 12." He also says: "Strangely enough the question has arisen as to whether the whole of this section is properly regarded as 'constitution.' Some have thought that only that part of it which contains restrictions on the powers of the General Conference is to be treated as 'constitution.'" Page 13.

Neither the Articles of Religion nor the General Rules are included in pp. 58-68. Bishop Merrill never dreamed of including the "Articles of Religion" in the organic law of the General Conference. The restrictive rule, which particularly protects them, carries with it the implication that the "Articles of Religion" are neither of force nor of nature a homogeneous part of that section. The "Articles of Religion" are protected by the restrictive rules, but we deny that they are a legitimate part of the constitution because they are not subject to the "constitutional process." They cannot be changed except by a "revolutionary process." If the "Articles of Religion" were similar in force or function to the organic law of the General Conference, they should be subject to the same conditions, but they are not allowed to remain under the law of change at all. Why? Because, though accepted by the first General Conference, they are not the product of any General Conference. They are not subject to an act of legislation. Our beliefs are not made or sustained by a representative legislative body. The "Articles of Religion" are accepted and held freely or not at all. The attempt to bind by legislation or to maintain by legislation our belief is impossible. The "Articles of Religion" cannot be defended as an act of legislation, but they are their own defense because they are true or they have no defense. The strength of the restrictive rule which protects these "Articles of Religion" is not in its arbitrary character at all, but in the fact that the "Articles of Religion" stand apart from all acts of the legislative body of the Church. This attempt to relate them to the legislative body of the Church is to invalidate the restrictive rule by cutting the ground from under it. This restrictive rule says absolutely nothing but that the "Articles of Religion" are not a subject of legislation. The proposed constitution says, by placing them in the constitution that they are related to every act of the General Conference.

If it be said that the restrictive rule remains in the new constitution, as of course it does, the effect is to make the constitution incoherent, one part being amendable, the other absolute. The Church, by adopting such an instrument, would sensitize the whole fabric of the constitution. The most common statutory provisions enacted by the General Conference must clear themselves of not only the real relations to the absolute element in the proposed constitution, but of all the legion of vagaries supposed to be affected. Putting the creed of the Church into the organic law of the legislative body of the Church is similar to putting the Ten Commandments into the Federal Constitution—a good thing not to do.

It is admitted that there are only two kinds of law governing a voluntary society—constitutional and statutory. The constitution of a voluntary society is the written document defining the basis of agreement between the individuals composing the society and the society acting in its federal capacity. The constitution is related on the one side to the individuals, and on the other to the corporation; in this case the General Conference. The creed, by an original agreement (First Restrictive Rule), was expressly withdrawn from all legislative contingencies. Statutory law is the act of the majority, either directly or representatively. Statutory law, to be valid, must be consonant with the constitution. If the creed is made a part of the constitution it becomes thereby specifically and vitally related to every statutory act of the General Conference. The whole design and intent of the first restrictive rule is to put the creed beyond the reach of the General Conference. If it be true, as some have contended, that the "Articles of Religion" are constitution because they are not statutory, then, by implication, the canonical books of the Bible are constitutional, because they are all expressly included in the Articles of Religion (Art. V). The fact that (Art. XXIII) recognizes the validity of the Federal Constitution does not make that civil document a part of the ecclesiastical law of the Methodist Episcopal Church.

There is no emergency or stress of conditions upon the Church requiring such a fundamental and radical experiment as this new constitution proposes. It has been kept, for the most part, in a box for the past twelve years, popping up once in four years, but yielding to gentle pressure, it allowed itself to be forced down again and committed to the keeping of the constitutional commission. The church does not understand it. Nine-tenths of those voting for it are dissatisfied with it as an organic instrument. There has been no time to study it. The press, for the most part, has refused to discuss it. We sincerely hope that it will be defeated.—Cal. Chris. Advocate.

## Where Reformation Should Begin.

In an address before the New York Chamber of Commerce the Hon. Abram S. Hewitt said concerning the yellow press: "The President of this Chamber has alluded to future legislation. I do not know what it may accomplish, but I should expect very little from it. From a more earnest public opinion, from a sounder public judgment, I should expect more. And it is from such gentlemen as belong to this chamber that the influence must come, the reformation must be effected. So long as prominent men in public life, or in the walks of business, or in the spheres of society, are willing to recognize by social receptions, by subscriptions to the papers which we all recognize as the foundation of this sad development in public opinion, by their advertisements which support these papers, so long as gentlemen in your position shall give your countenance, either by social intercourse or otherwise, to these enemies of mankind, to these traitors to humanity, it is idle to deplore events like this" (the assassination of Pres. McKinley).

There is no doubt that public sentiment is such throughout the country that hundreds of societies will act as the San Francisco Chamber of Commerce and several clubs and societies have already acted, and banish the yellow journal from their rooms.

Dear Lord, if love should pass me by.
While still the sun shines in the sky,
And somewhere hearts to hearts reply—
It is enough.

Dear Lord, if fame should pass me by,
While breathes the great ideal night,
Though deaf unto my own soul's cry—
It is enough.

And Lord, if wisdom pass me by,
If only by some spirits high
Thou answerest the heart's great Why—
It is enough.

### The San Francisco Association.

The autumnal meeting was held at "The Home of the Park Congregational church," San Francisco, Monday, Sept. 16th. A more delightful place to meet in would be hard to find, with its pastor's study so convenient for the consultation of committees, its conveniences for entertaining and the pleasant, home-like room—it seems unnatural to say "auditorium"—so like a big sitting-room, with its hospitable open fire-place and general coziness.

The meeting was organized with Rev. Joseph Rowell as Moderator and Rev. W. C. Pond as Scribe. They made ideal officers. Messrs. Jones, Burr, and Day were received as ministerial members, and the Olivet church was enrolled among the churches. The program was exceptionally strong in its make-up, and the hopefulness so promised was grandly sustained.

Professor Stratton of the University of California, at Berkeley, spoke on the helps that modern psychology can give for the religious training of children; and Miss Gray of the primary department of the First Presbyterian church of Oakland gave "The Cardinal Principles of Primary Teaching." The hearty appreciation of these two elevated and elevating addresses was clearly indicated in the general discussion that followed, which was very helpful.

Dr. Baldwin of Palo Alto, late President of our Pomona College, followed with an address on "The Law of Growth—Its Solace and Its Stimulus." This was drawn from the Doctor's rich experience as an educator. Its own stimulus was noticeable in the discussion and the questioning that followed.

It is not often that an ecclesiastical body gives an afternoon so fully to educational principles, but the helpfulness of this experience commends it as an occasional thing—provided that such excellent expositors can be obtained.

The Association, by a rising vote, expressed their appreciation and gratitude to these three, alike their guests and their benefactors.

Between the afternoon and evening session the ladies of Park church, well supported by Pastor Jones, entertained the members of the Association at their bountifully provided supper tables. Ample accommodation for one hundred guests had been made, but the only deficiency was as to guests.

Following the collation and while yet at the tables, Mr. Rader was called upon to gather up the crumbs of the afternoon's rich feast; but instead of crumbs, he furnished a fresh feast of unbroken viands, somewhat modestly presented. Rev. H. Burr gave several interesting cases of "Mistaken Identity," and the only "Ministerial Fisher" present told of his last and best catch. But as we were permitted to see for ourselves, in spite of the good telling, we could only exclaim, "The half has not been told"!

The closing toast was on "Our Martyred President," and was most tenderly and fittingly responded to by Dr. Geo. C. Adams.

The evening session had two main addresses—helpful and stimulating to heart and brain. Dr. Adams spoke on the leadings of God's Spirit in Christian work, and Rev. Dr. Cherington on how to conserve the "Spirit of Worship." Discussion followed each address.

The Association adjourned to meet for its annual meeting with the Third church, San Francisco, in December.

Park church and Pastor Jones are to be most heartily congratulated on the success of this meeting held with them. *R.*

### Southern California Association.

The fifteenth annual meeting of the General Association of Southern California will be held in the First Congregational church of San Diego, beginning Monday afternoon, October 7th.

The associational sermon will be given on Monday afternoon by Rev. Henry Kingman of Claremont. This will be followed by words of welcome by Mr. Geo. W. Marston of San Diego. After organization and business on Tuesday morning, Rev. W. F. Day will report for the committee on the "Federation of Benevolences." Rev. Geo. H. DeKay will speak concerning "Our Sunday-schools." Supt. H. P. Case will discuss "Our Sunday-school Opportunity," and Mr. F. E. Adams "The Secularization of Education." Tuesday morning the exercises will conclude with prayer service, led by Rev. W. N. Burr.

Tuesday afternoon Mr. S. E. Herrick will speak concerning "Religion in Business"; Mr. C. D. Wilbur concerning "The Legislative Side of the Liquor Business"; Supt. J. L. Maile will speak concerning "Our Home Mission Field." Discussion, led by Rev. H. W. Lathe, will follow. Rev. N. T. Edwards will speak concerning "Church Building Society," Mrs. W. F. Day, "The Woman's Home Missionary Union," Rev. E. E. P. Abbott on "The Foreign Field," Rev. J. H. Cooper, "The Spanish Work."

Tuesday evening's subject for consideration, "Our Educational Interests." Prof. E. C. Norton will speak on "Constant and Variables in Education." Rev. W. H. Day will give an address on "The Responsibility of Our Churches for the Culture of Manhood."

Wednesday morning will be devoted to business for an hour. Rev. Geo. Robertson will give "Life and Work of Our Churches." Then there will follow Prayer for Churches, Pastors, Mission Work, and Our Colleges, led by Rev. E. F. Goff. Rev. Thos. Hendry will report concerning prayer union.

At 2:30 Wednesday afternoon Pres. McLean of the Pacific Theological Seminary will give an address. Rev. T. Hendry will speak on "Religion and the Family," Rev. C. N. Queen on "No Substitute for the Gospel." Communion service will follow, and meeting of the Ministerial Relief Association.

Wednesday evening the opening praise service will be under the direction of Mrs. Porterfield. The Wednesday service will be by Rev. J. F. Davies on "Atheism from the Logical Point of View."

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"Do not be so busy that you cannot give another the benefit of a kindly smile, or a pleasant word, or a listening ear. Business and Christian sympathy need not, and ought not, to conflict. The loving heart should always find expression."

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### The Little Seamstress.

Miss Dorothy Dot, in her little red chair,
Put her thimble on with a matronly air,
And said, "From this piece of cloth, I guess,
I'll make baby brother a lovely dress."

She pulled her needle in and out,
And over and under and round about,
And through and through, till the snowy lawn
Was bunched and crumpled and gathered and drawn.

She sewed and sewed to the end of her thread:
Then, holding her work to view, she said:
"This isn't a baby-dress, after all;
It's a bonnet for my little doll!"

—St. Nicholas.

## Book Notices.

"An Introduction to Political Economy." Richard T. Ely, Ph.D., LL.D., Professor of Political Economy and Director of the School of Economics and Political Science in the University of Wisconsin. This is a new and revised edition of a work of high order and rank. It is worthy of note that the Bishops of the Methodist Episcopal church eight years ago adopted it as a part of the reading course laid out for candidates for the ministry. So signally were the Bishops pleased with the work that when its revision was undertaken by the author it was with the understanding that if continued by them in the required reading it must be essentially the same book. The book has had high commendation from many teachers of political economy in our colleges and universities. It aims to present what the intelligent citizen ought to know in regard to political economy, and with scientific accuracy. Special attention is given to the ethical side—the right and the wrong in the problems which confront men as they seek to gain daily bread. [Eaton & Mains, New York. Book Concern, 1037 Market street, San Francisco. $1.37 net, postpaid.]

"How to Work for Christ." By R. A. Torrey. The author says that he has written this book because he could not help it. "As I have seen how little the average follower of Christ is doing to bring others to him, and also how many there are who desire to do something for the Master, but do not know how, it seems as though something must be said to spur the one class on and to instruct the other." It has been given to Mr. Torrey to have a varied experience in Christian work. He has had country pastorates and large city pastorates, and has been superintendent of Mr. Moody's work in Chicago and president of the International Christian Workers' Association. Out of a rich and successful experience he brings forward for the help of others, in this volume a large number of valuable suggestions. Fifteen chapters, or 178 pages, are devoted to "Personal Work." One chapter treats of its importance and advantage; others of the conditions of success, where and how to begin personal work; others as to how to deal with the concerned and unconcerned, with those who have difficulties, with skeptics and infidels, and how to deal with Christians who need counsel, rebuke, encouragement or comfort. Under "Methods of Christian Work" about 150 pages are devoted to the matter of house-to-house visitations, cottage meetings, the prayer-meeting, use of tracts, open-air meetings, tent work, gospel wagon work, colportage work, meetings in jails, hospitals, poor houses, etc., revival meetings, the after meeting, children's meetings, advertising the meetings, and to funerals. Helpful hints and suggestions abound. A third department treats of "The Preaching and Teaching of God's Word." Here are articles on preparation and delivery of sermons, illustrations and their use, and on Bible teaching—its importance and methods. In this connection it is said that people have a great interest in systematic Bible teaching, that nothing else will draw and hold so large and interested audiences. From seven to nine o'clock every Saturday evening there are about 2,500 persons in attendance at the class in Chicago Avenue church. The volume concludes with a number of textual sermons and Bible readings in outline. The book is well termed "A Compendium of Effective Methods." [F. H. Revell Co., Chicago. Pp. 516. $2.50.]

"The Why, When and How of Revivals." By Bishop W. F. Mallalieu. The present unrest and bewilderment throughout the world are noted, and it is said that a thousand remedies might be proposed for the sad conditions of affairs, but that in reality there is but one sure remedy, and that is the living gospel of the Son of God. "It will destroy sin and cure all human ills if it can be put in practice in daily life. There is absolutely no call for any new truth; the teachings of Christ meet in the fullest manner all the demands of these disturbed times. It is absolutely certain that in the dissemination of these teachings there is no occasion for extravagant sensational contrivances. It is the plain, simple, intense, persistent presentation in all our pulpits of the whole round of gospel truths. Then, holy living on the part of all preachers and professors." The Bishop then proceeds to consider "Wise and Timely Plans"; "God's Prompt Response"; "Revival Persistency"; "Evangelistic Preaching"; "Doctrinal Preaching"; "Pastoral Visitation"; etc. [Eaton & Mains, N. Y. 75 cents. Book Concern, 1037 Market street, San Francisco.]

"Mission Problems and Mission Methods in South China." By J. Campbell Gibson, D.D. An able and interesting presentation! The articles were first delivered as lectures in the Free church colleges of Edinburgh, Glasgow and Aberdeen. China's great lack is shown and her hope is found to be only in the gospel. In nothing else is there basis for moral character. There are chapters on the religions of China—Confucianism, Buddhism and Taoism. "But he who goes to China," says the author, "hoping to find the nearly pure monotheism and austere morality of Confucianism, the gentleness and self-scrutiny of Buddhism, or the metaphysical superiority and contempt of the world of Taoism inspiring the religion and elevating the thoughts of the people around him, is doomed to many disappointments. The Swatow mission field is the one having special consideration, and yet in its sweep there is included the entire horizon of missionary effort, with the result: a book which comes as near as possible to giving the real science of missions. "Evangelistic Preaching" is treated as the first stage of mission work; "The Planting of the Church," as the second; "The Organization of the Church and the Culture of the Christian Life," as the third. Under "Growth and Character of the Church" we find strong testimony to the sterling Christian character of the Chinese converts. Illustrations are given of the working of God's grace in their hearts in connection with sore trials and bitter persecutions. The way in which they bear their trials and persecutions is held up as a marked testimony to the real power of the gospel and the genuinesness of their faith. Among the chapters worthy special note is the one on "Chinese Literature and Philosophy." Literature is shown to be the possession of the few, perhaps not more than one in twenty of the men being able to read, and of the women about one in ten thousand. But by the few it has been carried to a high degree of cultivation. [F. H. Revell Co. Pp. 332. $1.50 net.]

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It is not so much brilliancy of intellect and versatility of resource, as persistency of effort and constancy of purpose, that give success. When we see a young man whom labor cannot weary, whom drudgery can not disgust or dishearten, who meets reverses with an erect, unflinching bearing, we know that he will win. There is no keeping him down.—Success.

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"If you are tempted to lose patience with your fellow men, stop and think how patient God has been with you."

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The saddest thing in the the world is sin without sorrow.

### Montana Asseciation.

The eighteenth annual session of this body was held with the church at Big Timber, opening on the morning of the third Tuesday of September and closing on the evening of the following day. Big Timber, on the N. P. R. R., one hundred and fifty miles east of Helena, a county-seat, is a town of nearly one thousand inhabitants, and evidently, from the size of its mercantile establishment, does considerable business with the sheep and cattle men living some distance away. Only two churches attempt to meet the spiritual needs of this community—Episcopal, comfortably housed in a neat stone structure, and our own, in a frame building, entirely inadequate for the growing work. Fortunately, a building fund has already been started, which, by the end of the year, is expected to reach one thousand dollars. This, with local subscriptions and aid from the C. C. B. S., will insure in a more central place a plant adapted to modern needs, providing, it is hoped, not only a house of worship, but a reading room for the numerous men making their home in Big Timber. The pastor, Rev. J. A. Pope, a sturdy Englishman, is as large-hearted as he is able-bodied, and is now serving his second term as pastor, having preceded as well as followed, Rev. E. D. Bostwick, pleasantly known by some of your readers as once pastor in Petaluma, Cal.

The Association is not large—only sixteen churches. These have a membership of about seven hundred, with a Sunday-school enrollment, including missions schools of twelve hundred or more. Two churches are self-supporting—Billings and Livingstone. Each of the latter is comfortably housed, with good congregations, several business men in each place identifying themselves therewith. Each is presided over by a Pastor Clark—two men in the prime of life, not related by family ties—doing excellent work and having the respect and love of the community. Eleven churches have edifices, the Building Society having made a grant to each, save, indeed, the one at Billings—that was erected by a member of the Billings' family in Vermont, the $8,000 devoted thereto going through the C. C. B. S. Four parsonages have been built.

The program was interesting, discussion being upon such topics as 'Problems," "The Apologetic for the Twentieth Century," "Sunday Observance," "The Congregational Church for the Twentieth Century." Carefully prepared papers were presented, and revealed that church life and work is much the same in Montana as elsewhere. Reports from the several fields were interesting—none more so than those of Rev. Alice S. N. Barnes, a general missionary on the line of the Montana Central Railroad. Generally speaking, the tone was one of encouragement, evidently the year had been one of progress, and doors for Christian work are opening faster than the financial resources will allow us to enter. The Sunday-school Society and the Home Missionary unite in supporting a Superintendent—Rev. W. S. Bell of Helena, who for more than a decade has brought sound judgment, with untiring zeal, to bear upon the practical problems of missionary work. Wibaux, for some time pastorless, in the extreme east of the State, is rejoicing over a new pastor, while Plains in the extreme west, after some time without a leader, is made glad by the promised coming of Rev. P. B. Jackson of North Yakima, Wash., formerly a pastor in Montana. No more important centres in the State can be found than Great Falls, a business centre of twenty thousand people, Helena, the capital, and Missoula, the seat of the State University, each of which finds pleasure in a new pastor eminently fitted for aggressive work. Two of these were present—both from Michigan. Rev. J. P. McCarthy, D.D., from a Methodist church in Grand Rapids, and Rev. J. A. Barnes from Union City, the latter, by the way, being made Moderator.

The Montana Association not often has other Congregationalists than its own members present, but this year gave cordial welcome to three—Rev. Mr. Orchard of Fargo, whom the Sunday-school forces of North Dakota and Montana unite in supporting as Superintendent of Normal Training and Institute work, Rev. H. H. Wikoff, Field Secretary of the Church Building Society for Pacific District, and Rev. Washington Choate, D.D., from New York, one of the Secretaries of the Congregational Home Missionary Society. The last named, just from Wyoming, and en route to North Dakota, gave, on the closing evening, one of his characteristic addresses—clear, logical, forceful—recounting the noble history of Congregational Home Missionary work, and so emphasizing the present outlook as to make the interested auditor glad he has a part therein, and desirous that by himself and others more may be done to increase the power and the efficiency of this mother of so many Congregational churches—our worthy Home Missionary Society.

*H. H. W.*

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### The American Board.

The annual statement was made public today of the financial year of the American Board of Commissioners for Foreign Missions just closed.

The total receipts for the year applicable for current expenses amounted to $697,370.90, and the total expenditures for the year were $717,081.12, the excess of expenditures over receipts being $19,710.22, which, added to the debt of a year ago makes the present debt $102,341.38.

The receipts for the past year, as compared with the previous year, show a gain in donations from churches and individuals of $9,639.49, a shrinkage in receipts from the Woman's Board of $16,118.69, and a shrinkage in legacies of $30,256.14.

It was confidently expected at the beginning of the year that a large legacy would be paid during the year which would have made the receipts from legacies exceed those of a year ago. For good reasons the payment of this legacy has been deferred for a few weeks. Had this been received it is stated that the Board would have met its expenses and have made a considerable reduction in the debt with which it began the year.

The Board is said to be in a much stronger financial condition than a year ago notwithstanding the increase of the debt, as a special fund—the Twentieth Century Fund—has been established, and the cash receipts for this fund already amount to about $79,000 with additional pledges for about $21,000 more, making the total amount of the fund at the present time about $100,000. This Fund remains untouched and no part of it is included in the foregoing report of the receipts and expenditures.

Boston, September 20th.

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John G. Milburn, in whose home President McKinley died, is President of the Pan-American Exposition, and one of the leading lawyers of Western New York. He is a Democrat of the old school, a gold Democrat, and openly supported and voted for McKinley both times he was a candidate for President. He was born in England, and came to this country a poor emigrant lad; but by hard work and persevernce he achieved a high degree of success, and his career is one of hundreds of thousand of proofs that our government is not a curse.

### Good Fads.

Attention should be paid to the suitability of food for special functions in the individual. In this we are met at the first by an army of faddists and theorists who have discovered special diets for special purposes. The markets are flooded with these products—nerve-food, brain-food, muscle-food, and so on. A common superstition is that fish is a good brain-food, and that the eating of meats has a distinct influence upon character, rendering the consumer more ferocious and vicious. Such ideas may be pleasant to theorists, but they have no foundation in physiological and chemical fact.

There are certain influences of food, however, on the organism which are well established; namely, that the use of a diet containing a large excess of sugars and starches tends to produce corpulence. The farmer understands this principle in feeding animals for the market. He would never think of attempting to fatten a pig by feeding him an exclusively nitrogenous food, but he gives him a rich food in starch, such as Indian corn. On the other hand, the working horse is best nourished by oats, containing a large excess of nitrogenous principle, and at the same time a sufficient quantity of starch and sugar to supply animal heat and energy. The constant use of a muscle tends to hasten the changes of tissue, and thus high muscular endeavor requires the food rich in nitrogenous elements to supply the waste of muscle, while at the same time it requires a food rich in starch, sugar and fat to supply animal heat, which all muscular exertion needs in abundance.

### A King on the Congo.

Mr. Holman Bentley's book, "Pioneering on the Congo," gives an amusing account of the first attempts of the missionaries to propitiate a grim old negro king, to whom the idea of Christianity was new.

He sat in state, and with a due regard for his dignity as a monarch, looked with indifference at the presents displayed before him. His slaves and soldiers shouted with delight as cloths, beads, and so forth, were spread upon the ground; but it was not until a clock-work mouse was shown that the king himself was moved to smiles. A negro figure, which danced when wound up, drove him into shouts of delighted laughter.

He gave the missionaries a site for their house, but paid no attention to their teachings, regarding them simply as strange folk, the makers of magical, wonderful toys.

After several months it chanced, during a famine, that a poor little boy was cast out to starve by a brutal master. One of the missionaries brought him home, and fed and nursed him. But after seven weeks of care and kindness the outcast died, and was buried by the missionaries with every token of respect and honor.

Then the old king made a speech in public, declaring that this kindness to a poor slave child, for whom nobody cared, had impressed him more than all the gifts or sermons of the strangers.

"This man nursed poor Tempe, and helped him," the king said, "and when he died buried him as if he had been his uncle, in a lot of warm cloths, and fenced in his grave. I know of it all. There is something in it that is wonderful. I cannot understand it."

Men may be impressed by the ceremonies, the sermons and the arguments of different sects, but it is when the teacher holds out his hands in brotherly love to the poor and outcast that they see the Christ who speaks through him.—Selected.

### One Girl's Secret.

"Mother, may I go out visiting this afternoon?" asked little Agnes Mahew.

"Yes, you may. You may go to see Ella, or to see Louie, whichever you like."

"I'd rather go to Louie's," said Agnes, quickly.

"Why?" asked Aunt Esther, who was sewing by the window. "Hasn't Ella a great many dolls and beautiful toys? And then, there is the pony-cart."

"I know," said Agnes, "but it doesn't matter how many nice things she has, just as soon as we begin to play she begins to wish she had something different, and it unsettles my mind so much. But when I play with Louie, if we want anything that we haven't got, she generally thinks of something else which will do as well; or else she says that we can do without it very nicely. She's lots cheerfuller about doing without things than Ella is, and it's much more fun to play with her."

Aunt Esther looked across Agnes at her mother, and smiled.

"The same old truth," she said. "It's the spirit within that makes the world without fair or dark."

"What is spirit, mother?" asked Agnes, presently.

Her mother thought a minute.

"Well, dear, it's the way we think in our hearts. If we have happy, thankful thoughts, they give us a contented spirit, and that makes the world bright for us. Nothing else can."

Agnes nodded her head very wisely.

"Yes, mother, I believe that's just the truth. Louie's got a contented spirit, and she enjoys it a great deal more than Ella does all her dolls and her pony-cart and everything. Besides, it makes her just lovely company for us other girls to play with."

### Influence.

A characteristic story is told of Spurgeon, that when an independent young woman objected to assenting to those questions in the marriage service which implied the superiority and authority of the man over the woman, he said to her in a fatherly way: "Come now, let him be the head, and do you be the neck, and turn him which way you please."

This is a good illustration of the supreme potency of influence. Merely nominal precedence or authority does not amount to much. Almost every head has a neck which can turn it. How often the wife proves to be the ruling, directing spirit of a household, instead of the husband and father! Who has not known organizations in which the real controlling power was wielded by some member or members not officially recognized? The essential thing to seek is the power of influence—not so much the headship as the neckship of affairs. Anybody can be a figurehead, provided he gets a chance in that capacity. But it takes genuine merit and faculty to be what is called "a controlling spirit." Let no mean, petty spirit actuate us in our dealings with others. Position, outward honor, need not, and very often does not, mean real power, real supremacy. That belongs to influence—the quiet, subtle force which moves so-called authority, as the neck of a man moves his head.—Selected.

A report submitted to the International Ecumenical Conference in London of the Methodist church shows that there are 24,899,421 adherents of the Methodist faith.

There are 30,000 Portuguese in Massachusetts, Boston having over 3,000.

# Church News.

### Northern California.

Alameda, First.—Prof. R. R. Lloyd preached last Sunday. Next Sunday Rev. F. B. Perkins will preach.

Alameda, West End.—A Congregational church has been organized here as an outgrowth of the work carried on by the Rev. George Morris.

San Francisco, Ocean View.—There were three accessions to the membership Sunday. As a result of the meetings held by Rev. J. B. Orr, there has been organized a Bible study class, and much interest is manifested.

San Lorenzo.—The Union church of San Lorenzo feels deeply the loss of Deacon John Bower, who was called from us by death on the 21st of September, after an illness of a few days, at the age of 72 years and 7 months. He was a charter member and deacon in the church since its organization, over twenty-five years ago. Previous to that time he was a member of the Presbyterian church of San Leandro. He was a man possessed of a gentle, loving and quiet disposition, but one who stood for temperance and righteousness even though he stood alone; one whom every pastor leaned upon; "a faithful man"; true as steel and good as gold. The universal verdict is from all, We have lost a true friend and a Christian brother, one whom all respected and loved. * * * The parsonage of the Union church of San Lorenzo has been much improved and beautified by means of new paint and paper. The King's Daughters are now planning an entertainment for their organization. Two were received by letter into the church at the last communion.

### Southern California.

Los Angeles, Third.—On Sunday, the 15th, the Third church was rejoiced to listen to their former and beloved pastor, Rev. J. D. Habbick, preach at the morning and evening services. Large congregations were in attendance.

San Diego.—Eight persons were received to membership at the last communion service, two on confession of faith. Congregations are large and the interest good. The chorus choir is doing splendid work, and the pastor speaks of its helpfulness. Dr. J. K. McLean is to occupy the pulpit October 6th, the Sunday preceding the meeting of the Association.

Escondido.—At communion, September 8th, four members were received, two on confession and two by letter. At a union meeting in our church on the evening of the same day Pastor Edwards preached on the death of the President. By proclamation of the Mayor, the memorial service on Thursday was held in the Congregational church and its pastor was one of the speakers.

Los Angeles, Plymouth.—Rev. Geo. H. DeKay, at the close of his Norwalk pastorate, cast in his lot with this church, and he and his family have been valuable helpers in its work. A communication from the church, mailed September 19th, says that "Rev. Geo. H. DeKay, having accepted a call to Lodi, will, with his family, leave for his new field of labor next week. It is with sincere regret that Plymouth people part with Mr. and Mrs. DeKay."

Claremont.—The fall term of Pomona College will begin Wednesday, September 25th. The present indications are that a large number of students will be in attendance. It has a Faculty so able and harmonious and the work of the institution is so well organized that the temporary lack of a President will scarcely be noticed. It is said that more buildings are being erected in the vicinity of the College than in any previous year. The atmosphere of college and town is one of exceeding hopefulness.

Los Angeles, East.—Pastor Dorland returned to his pulpit Sunday, September 15th, after an absence of three months, spent mainly in Chicago. While there he attended the exercises of the summer term of Chicago University and supplied the pulpit of Leavitt Street church seven Sabbaths. Returning, he tarried a few days in Colorado, ascending Pike's Peak and viewing on foot from end to end the wonders of the Royal Gorge and of the Black Canon of the Gunnison. He was received with hearty welcome on his return. The Evangel, the weekly church paper, which has been discontinued for many months, appeared anew immediately on his return. It is published by the Woman's Work Society.

Los Angeles.—On the 16th Rev. Chas. W. Shelton arrived from New York for a brief inspection of our home missionary work. Mr. Shelton is Field Secretary of the Congregational Home Missionary Society and presents the needs of the western work to the churches and friends at the East. With Superintendent Maile he made a rapid run over the fields of Escondido, Poway, Ramona, and glanced upon the fields of La Mesa, Lemon Grove, San Diego and viewed several districts of our work in Los Angeles. On Thursday he left for San Francisco and to attend the State Associations of Washington and Oregon. The finances of the National Society are in an improving condition, all demands being met to date. The debt of past "hard times" is nearly extinguished.

Los Angeles, Bethlehem.—Pastor Bartlett announces the following list of topics of mid-week meetings in September and October: General Theme, "A Discussion of the Christ Ideals." September 11th, "His Ideal of Childhood"; September 18th, "His Ideal of Home"; September 25th, "His Ideal of Woman"; October 2, "His Ideal of Character"; October 9th, "His Ideal of Benevolence"; October 16th, "His Ideal of Christian Life"; October 23d, "His Ideal of Brotherhood"; October 30th, "His Ideal of th Christian State." The three members received to this church in September indicate an acceptance of the Christ ideal of the oneness of races and sects in him. These were Rev. John H. Smith, an English Primitive Methodist minister, and Senor Blanco and wife, Mexicans.

Los Angeles, Pilgrim.—A council to advise in regard to the dissolution of this church met at First church, Monday, September 16th. The church was gathered more than a year ago by Rev. J. D. Pettigrew, and was organized with approval of council. Mr. Pettigrew ministered to it until during the last winter he was disabled by nervous prostration and advised by physicians to discontinue preaching until his health should be restored. The church was thus left pastorless and with no prospect of securing another minister of African descent, whose services would satisfy their wants. They had also found the financial problem too difficult for them to solve. These facts were presented to the council as furnishing a sufficient reason for the dissolution of the church. The council declared by vote their approval of the judgment of the church favoring dissolution, and also passed a resolution commending Rev. J. D. Pettigrew to the confidence of the churches.

Compton.—The new pastor, Rev. Richard Hardin, began work with this church September 1st. He is a native of Kentucky, a graduate of the State College at Lexington and of the Danville Seminary. During the six years of his previous ministry he has served Presbyterian churches—one at Baxter, Kansas and another at Brown Valley, Minn. He has accepted the approved Congregational usage by uniting with the local church on the first Sabbath of his pastorate, and will bring a letter of dismission from the St. Cloud Presbytery to the Los Angeles Association. He was introduced to the Compton church by Rev. S. H. Wheeler, the retiring pastor, whose six years' ministry had so much endeared him to his church and people as to render the wey of a successor difficult. But Mr. Hardin is heartily welcomed and bids fair to hold as warm a place in the hearts of the people and to fulfill as successful a minstry as his predecessor.

## Notes and Personals.

Rev. M. Burkett of Ferndale supplied at Lodi and Lockeford last Sunday.

Sebastopol was privileged to hear Rev. John H. Kimball, recently from the East.

Rev. F. V. Jones is quite sick and unable to preach. His pulpit at Park church was supplied by Rev. J. B. Orr.

Rev. W. J. Speer is soon to take up work at Hydesville and Rohnerville, Humboldt county. The churches there will have a wise, kindly and efficient leader in him.

The church at Loleta, under the care of Rev. G. A. Jasper, has completed the raising of all its indebtedness, and on October 23d will have a day of thanksgiving and mortgage-burning.

Rev. H. H. Cole interested the Monday Meeting of the Ministers of San Francisco and vicinity with a talk on Alaska. Next Monday Dr. Adams is to speak concerning the Hawaiian Islands.

The meeting of the Woman's Home Missionary Union, which was postponed from last week, is to be held Thursday of this week in Plymouth church of San Francisco.

Rev. W. E. Eckles, pastor at Green Valley, and Miss Mary Parker of Los Angeles were united in marriage at the home of the bride's parents, Tuesday, September 17th. Dean Norton of Pomona College and Rev. J. M. Huston performed the ceremony.

Rev. J. M. Lewis has gone to Carrier, Oklahoma, as assistant principal of the academy at that place. In connection with his work as teacher he will have charge of a a new and important field, and the academy stands as the center of Christian education for a large section of country.

Rev. Walter Frear left the first of this week to attend the meeting of the General Association of Oregon at The Dalles. Thence he goes East to attend the American Board Meeting at Hartford, the National Council at Portland, and the Yale Jubilee. During his absence his daughter will attend to the business of his office.

The Bible Study class, conducted for several years in Oakland by Rev. J. H. Goodell, and which was discontinued on his departure from that place, is to be reorganized, now that he has returned. The meetings will be held in the Market Street church. The interest manifested in these studies thus conducted in the past is an earnest of much interest and lasting good from them when re-established.

Rev. Geo. H. DeKay has accepted a call to the pastorate at Lodi and Lockeford, and will begin work the first Sunday in October. Although Mr. DeKay has been quite successful in the work for the Boys' Home during the past year, his preference is for the gospel ministry, and he is ready to enter again upon the work with his old-time enthusiasm. Just as Mr. DeKay and family are about to leave Los Angeles a friend and former parishioner has presented them a Weber grand piano, "as an expression of love."

### Congregational Young People's Association.

The second semi-annual convention of the Congregational Young People's Association of Alameda County was held on the evening of Friday, the 13th, in the Congregational church of Alameda. At 6 o'clock a dinner was served in the church parlor to the fifty delegates from the seventeen societies of the Association, and at 8 o'clock an open meeting was held in the auditorium. Both the parlors and the audience-room were most effectively draped with immense flags—a decoration which was particularly appropriate on that day of the nation's anxiety and sorrow.

Mr. John Scudder, the toast-master, had chosen for the general subject of the after-dinner speeches "God's Army," and called for the following toasts: "The Firing Line," "The Reserve," and "The Commissary Department," to which Mr. George Leiter, Mr. F. J. Girard, Mr. John Brewer, Mr. Lionel Rogers, and Mr. Ellis Wood responded.

The three guests of honor at the dinner, Mrs. Farnham, Mrs. Peck, and Miss Denton, were the principal speakers at the open convention meeting.

After short devotional exercises the audience rose and sang "America," the thought of the dying President being in every mind. Brief explanation of the plans and work of the Association were given by the home and foreign missionary secretaries, after which the President, Miss Fischer, introduced Mrs. Farnham, who spoke most entertainingly of portions of her late trip around the world, during which she, unlike most such travelers, took especial interest in and notice of mission work in the various countries. Commenting on the beautiful flags around her, she remarked that in every country which she visited the Stars and Stripes were to the people the emblems of all that is highest, noblest and best.

Mrs. Peck feared that, as she had spoken so often in the cities about the bay, anything she could tell of her own mission field in China would be but a repetition of what her audience had already heard. But her store of knowledge and incidents in connection with her work is so large that she can always draw from it much that is new and of interest.

Miss Denton, the last speaker of the evening, was greeted with an enthusiastic Chautauqua salute. It was in order that all might have the opportunity of hearing her before her return to Japan that the convention had been called a month in advance of the regular time.

After her address, which was really a most informal and pleasing talk on the missions in Japan, a prayer was offered for her safe return to that country and success in her work.

During the evening a violin solo was rendered by Mr. Bert Scott, and Mr. Ernest MacCandlish sang "The Hills of God."

## Oregon Letter.

By George H. Himes.

Whether The Pacific readers have missed the effusions of the Oregon correspondent during the last seven weeks is for others to say, but he can testify that he has missed The Pacific, as but one copy has been seen during that time. These weeks have been spent largely in out-of-the-way places, in seeking information about the early days in the original Oregon Territory north of the Columbia river. Localities very familiar to the writer from forty to forty-eight years ago were once more visited for the purpose of noting the changes the passing years had made. In numerous cases these were marvelous, notably about Seattle and Tacoma; but large sections of the interior close about these fine cities have not kept pace in growth by any means. Numerous centers of the gigantic lumber industry were visited. This business involves great capital and is being pushed vigorously in many quarters. The inroads into the forests is something beyond description, and at the present rate of cutting it will be found that in twenty years by far the larger part of the Washington forests will have been consumed. The lumber trade is a large source of income to the State now, but what the greater part of the land from which the timber is taken can be made to produce is a serious question. Vast tracts seem destined to be practically worthless, so far as agriculture in its varied forms is concerned; and apparently the only hope is that a new growth of timber will spring up for the benefit of future generations. Except in tracts here and there the quality of soil will not justify clearing the land for homes.

A few news items have been secured during the absence noted, and they are given, although a little out of date.

The Condon field consists of three churches forty-five miles apart, all in charge of Rev. Edward Curran, with headquarters at Condon. Ione is thirty-five miles away, and Lexington forty-four miles. Services are held at Condon on the first and third Sundays of each month, morning and evening; at Lexington the fourth Sunday morning of each month; at Ione the fourth Sunday evening and the second Sunday, both morning and evening. Faithful effort is put forth in this large field, and the results are encouraging. At Lexington the attendance usually numbers about sixty-five. Sunday-school is regularly held, and the young people's Bible class usually numbers thirty. At Ione the Sunday-school, Christian Endeavor, prayer-meeting and the Sunday services are strong forces in developing Christian character. The work at Condon is growing in influence and strength, and stands for a great deal in building up the community in the best things. All of its organizations are alert and aggressive. Since the first of the year upon the entire field eighteen new members have united with the churches, and all are willing to work. In general the outlook is good, and pastor and people are greatly encouraged.

The Y. P. S. C. E. of Riverside church, Hood river, recently gave a carnival, which was so successful as to net $50, which will be spent in beautifying the grounds about the church. Rev. J. L. Hershner of Hood River and Rev. F. E. Dell of Astoria, exchanged pulpits for the month of August.

Not long ago Mr. Hershner received a call from the Congregational church at Nome, Alaska (salary, $2,000) as successor to Rev. Wm. Davies; but on account of the necessity for his children being in good schools he declined. His seventh year at Hood River closed on August 31st. But during no year of his service has it been more acceptable than during the past.

Rev. Edward Lincoln Smith of Seattle worshiped in the First church today. He just arrived from California and will go to Walla Walla before returning to Seattle.

The awful calamity of the last two weeks is the prevailing thought in the minds of all. That such an appalling event could have occurred in our country is most humiliating to every right-minded citizen. It emphasizes in no uncertain way that it is high time to rigidly restrict incoming immigration. A nation, as well as individuals, has the right to protect itself—not only is it a right, it is a duty. One of the most serious questions that ever came before the nation confronts us at this time, and the responsibility resting upon the coming Congress is exceedingly grave. Nests of vipers have been brooding in our midst, and they must be dealt with in no uncertain way. The cowardly shot that sent President McKinley to his death is a blow to every citizen of our country.

Death visited one of the best beloved households of the First church and took away the venerable mother. While sad to those left behind, yet to her it was a translation from a sick bed for years to the delights of her heavenly home. Mrs. Emily Porter Nichols, wife of Dr. Z. B. Nichols, who died in 1896, was born in Worcester in 1826. Her father's name was Benjamin Porter, and she was a great-granddaughter of Rev. Jonathan Edwards, the famous new England theologian and first President of Princeton College. She was married to Dr. Nichols in 1844, and in an early day they moved to Faribault, Minnesota, and became greatly endeared to the people of that city. In 1883 the family removed to Oregon, and at once became identified with the First church. Seven children are left behind—three sons and four daughters. The former are able physicians; of the latter two are unmarried, but all are closely identified with the First church.

On September 2d, Mrs. Cornelia J. Condon of Eugene church was called up to the higher life, leaving her husband, Prof. Thomas Condon, two sons, three daughters and hosts of friends throughout the State, to mourn her loss. Mrs. Condon's maiden name was Holt. While she was born at Colden, Western New York, July 12, 1832, she came of New England ancestry. She was married to Prof. Thomas Condon October 31, 1852, who had just finished a course at Auburn Theological Seminary. They came that year to Oregon and Mr. Condon's first charge was at St. Helens, where he remained a year. Failing health of Mrs. Condon caused his removal to Forest Grove. After a little more than a year he went to Albany and laid the foundations there, and in 1859-60 taught on the Indian reservation of Grande Ronde. In 1860 he went to The Dalles and remained for thirteen years. Then Mr. Condon's ministry practically ceased as he was called to become professor of geology in the State University of Oregon. In all the early years and trials of his ministry in mission fields Mrs. Condon was ever a most efficient and consecrated helper and her influence for good over those with whom she came in contact was most marked.

Portland, September 22, 1901.

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The State of Washington has 444 lumber mills, sawing over 9,000,000 feet per day, turning out 29,000,000 shingles and employing 24,000 men.

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Former Attorney General Griggs advocates imprisonment for life for anarchists.

# Our Boys and Girls.

## A Brave Little Girl.

Just one more kiss for good-night, mamma,
Just one more kiss for good-night
And then you may go to my dear papa,
And—yes—you may put out the light:
For I'll promise you truly I won't be afraid,
As I was last night; you'll see,
'Cause I'm going to be papa's brave little maid,
As he told me I ought to be.

But the shadows won't seem so dark, mamma,
If you'll kiss me a little bit more;
And you know I can listen, and hear where you are,
If you only won't shut the door.
For if I can hear you talking, I think
It will make me so sleepy, may be
That I'll go to sleep just as quick as a wink,
And forget to—to cry like a baby.

You needn't be laughing, my mamma, dear,
While you're hugging me up so tight;
You think I am trying to keep you here.
You, and—I guess—the light.
Please kiss me good-night once more, mamma;
I could surely my promise keep
If you'd only stay with me just as you are,
And kiss me till—I go to sleep.

—Harper's Round Table.

## A Little Goose.

One day Will called Dot "a little goose." That was because she didn't go to school, only to kindergarten, and couldn't read, like her primary brother of six.

Tom spoke up at that. "Will," said he, "a papa goose is a gander, a mamma goose is a—a—well, just a goose, but a little goose is a gosling! Dot is not a goose; she's a dear little gosling, aren't you, Dot?"

"I don't know," said Dot, doubtfully.

Then, says the writer in "Little Folks," who is telling the story, I told them the famous goose story that has been told to children for more than two thousand years—how, nearly four hundred years before the first Christmas the great, shaggy, yellow-haired Gauls swept down like a north wind into Italy and captured Rome, all but the Capitol hill; how one night the Roman guard fell asleep and the Gauls climbed up, up, up to the very top; how just then the goddess Juno's sacred geese, kept there by the temple, heard them and flapped their wings and hissed and honked; and how Marcus Manlius heard the geese and seized his arms and ran to the edge of the cliff just in time to push backward the topmost Gaul. "And so," said I, "the geese saved Rome!"

"Then, too," I went on, "if geese are not wise enough to read, like Master Will, they knew something about our Alphabet long before men did, for the flying wild geese have always shaped their flocks into A's and V's. And if they don't know how to make all the letters, they have helped men write all the letters."

"Why, how could they?" asked Dot. "Oh," said I, laughing, "they gave their big wing feathers to men and men cut the ends into pens, and everybody, for centuries before steel pens were made, wrote with quill pens. Little children in school wrote with goose-quills; and when the points were scratchy they raised their hands and said: 'Please, teacher, sharpen my pen!' And the teacher would take her pen-knife and cut new points. That's how little jack-knives came to be called pen-knives."

## Only a Cup of Tea

A group of bright-faced young women were chatting together in the parlor over their afternoon tea when a distant knocking caught the ear of the pretty girl hostess.

"Excuse me a minute, please," she exclaimed, springing to her feet. "I mustn't leave that knock unanswered, for I suspect it is mother's washerwoman bringing home our clean clothes."

The surmise was quite right. Mrs. Knott, the washerwoman, stood at the back door with a heavy willow basket in her arms. She was a slight little woman who always looked too frail for the hard work she was obliged to do. This afternoon her lips were almost colorless and there were dark rings under her eyes. She was almost breathless from her long walk with her heavy burden, and her chest heaved spasmodically.

"Come in and sit down while I get the money," said the girl, sweetly.

She stepped into the adjoining room for her purse, and as she came back the white face of the woman at the door stirred her sympathetic heart to a sudden quick pity.

"How tired you look!" she cried. "Wait and I'll get you a cup of tea."

She had flashed out of sight in an instant, and was back again before Mrs. Knott had recovered from her surprise. On a dainty tray she carried a cup of delicate china from which rose a tempting fragrance.

"Drink this," she said. "I'm sure you'll feel better."

The woman's hardened hand trembled as she took the cup and hastily drank its contents. The warmth seemed to spread through her chilled, exhausted body. Yes, her heart, too, felt the comfortable glow. A minute before she had been worn out, discouraged, hopeless. Now a new courage stirred within her. As she had climbed the steps she had thought how sadly insufficient for her needs the pay for her work would be. Now she thought of the necessities it would purchase for her children, and her face grew bright. She went out into the dusk and dampness of the late afternoon with a step that was no longer hopeless.—Forward.

As in physical gymnastics there are awkwardness and blundering and mishaps and falls and bruises at the start, but dexterity, gracefulness and pleasure afterwards, so it is in the spiritual gymnastics whose aim and end are God-likeness. The law of habit is a law of God which always works for our happiness when we put ourselves in right relation to it. Exercise unto godliness becomes delightful in proportion to the earnestness, regularity and perseverance with which it is maintained. Prayer, praise, the study of the Holy Scriptures, Christian conversation and Christian work of whatever kind—all the devotions and all the activities of a Christian life—become more and more delightful as you go forward in the way of duty. By exercise you acquire facility, skill, power, delight. When the soul becomes accustomed to the attitude of reverence, love and obedience toward God, it is heaven on earth.—"Sunset Views," by Bishop. O. P. Fitzgerald.

A bookseller in Cleveland advertised for a porter. A big muscular Irishman walked into the shop and glanced around. Finally his eye rested on a big sign over a table filled with books: "Dickens' works all this week for $4." The Irishman read it thoughtfully, and then edged toward the front door. The floor-walker pleasantly asked if there was something he wanted; and the applicant remarked, with a backward glance toward the sign: "Oi come in t' git th' job, but Oi'll not care f'r it. Dickens kin worruk all the week f'r $4 if he wants to. Oi'll not. Ye'd better kape him." And the visitor strode vigorously out.

### NO APOLOGY.

"Be men," said the doctor to his class of bright-eyed students, "strong, self-controlled, manly men. Build your character up to full measure; make it such that others can rely upon it and not be disappointed. Don't be apologies for men, nor men that need apologizing for. Did you ever notice how many people there are for whom their friends are continually having to make excuses? 'That's his way; we always have to make allowance for that.' 'He is so quick-tempered that it often makes him unreasonable; but he's good-hearted down under it all.' 'You can count on him if you take him in the right mood,' and so on. I charge you, boys, to be masters of your moods, your tempers and your ways. Never let them get so strong that they shall represent you to the world, that you shall be known by them rather than by anything else that may be in you. No one has a right to do business on the patience of his friends, or to expect those about him to excuse the faults and weaknesses he can remedy. What the world wants is the man who has honestly made the best of himself, and who needs no apology."—Forward.

### THE CIGARETTE LAW OF MASSACHUSETTS.

In reply to a correspondent, who wishes us to print the law applying to cigarettes of any of the States, we give the law of Massachusetts, which is as follows:

An Act to Prohibit the Sale or Gift of Cigarettes to Any Person Under the Age of Eighteen Years.

Sec. 1. No person shall sell a cigarette to any person under the age of eighteen years.

Sec. 2. No person other than the minor's parent or guardian shall give a cigarette to any minor under the age of eighteen years.

Sec. 3. Any person violating any provision of this act shall be punnished by a fine not exceeding fifty dollars.

Sec. 4. All acts and parts of acts inconsistent herewith are hereby repealed. (Approved May 8, 1901.)

### NO MERIT IN HAVING A HARD TIME.

There is no merit in having a hard time in this life. There is no sin in merely having an easy time here. No man can confidently expect to be a gainer, in the next life, because he has suffered much in this life. Nor need any person lack hope for the life beyond, because he has found joy and had pleasure in the present life year by year. A life rightly spent may give joy in the present, and may have promise of the life that is to come. If we would hope for the future, let us use well the present.

### EXPERIENCE TEACHES

"Life" relates the apt reply of a lunatic during an inspection of the asylum by the trustees.

Walking through the grounds, they came upon a party of workmen who were repairing a wall. One of the harmless patients, apparently assisting in the work, was pushing a wheelbarrow along upside down.

"My friend," said a kindhearted trustee gently, "you should turn your wheelbarrow over."

"Not on your life!" replied the patient, "I turned it over yesterday and they put bricks in it!"

### NOTHING TOO GOOD TO BE TRUE.

"Too good to be true" is not true. Like other proverbs not a few, this saying dishonors God, for it denies his children's right to best things. There is nothing on this earth too good for man; it was all made for his use and pleasure. God's thoughts for us are all loving and beautiful thoughts; he is a kind Father, taking delight in the joys of his children. It is a calumny on the divine nature to assert that good gifts will be snatched from our hands because we enjoy them. God ever designs for us better things than we can desire for ourselves.

We get faith, not by waiting, or hoping, or praying, or crying, or struggling, but by listening to the Word of God. Spurgeon, being asked how he prayed, said, "I always seize a promise and plead the promise." "In your temptations run to the promises," said the holy Rutherford. An aged servant of the Lord was asked, when near his end, if he had any doubts. "Doubts!" he answered; "how can I have doubts? I have eternal promises!" "Have you any darkness?" "How can I have darkness? I dwell in the sunshine of his glorious presence. —Abbie C. Morrow.

### THE QUICK AND POWERFUL WORD.

Many curious means of quickened consciences and subsequent repentance and conversion have been reported. Few are stranger than that of a certain young telegraph clerk who was under a sense of sin. At his office one morning he had to receive and forward a telegram. To his great surprise he spelled out these words: "Behold, the Lamb of God, which taketh away the sin of the world."

The message was not meant for him, but as he passed it on he drank in the words, and it proved a message of mercy to him. He believed and was saved.

One of the most eminent clergymen of the South of London, the Rev. Joseph W. W. Moeran, M.A., Vicar of St. Mary Magdalene, Peckham, preaching on the "entering into life" of our beloved Queen, gave a remarkable incident. The text was, "Well done, good and faithful servant, * * * enter thou into the joy of thy Lord." Concluding his discourse, Mr. Moeran spoke on Queen Victoria as being in the highest sense a religious sovereign. "I have every reason to believe the incident I am about to relate is a fact. It came to me from a source on which I can rely. Returning from the Diamond Jubilee celebrations, Her Majesty said to a confidante: 'It is a wonder to some how long I shall live; while others think I should abdicate in favor of my dear son. But I have a *higher ambition*. I have a hope that I may live to see my Divine King come, and that I may give back to him the sceptre that he has entrusted to me, and lay down my crown at his feet.' This was not to be. Her Majesty did not live to see the Second Advent of the King of kings, and Lord of lords; but her desire showed that she was a truly Christian monarch."—R. E. Sears.

Christ is the great sympathetic nerve of humanity over which all the oppressions and sufferings of his people distinctly pass; nor does the mysterious instrument of sensation in the human body convey more directly to the sensorium a condition of the extremest part of the frame than Christ feels the wants and sufferings of every member of the human family.—Harris.

We should strike our harps in praising God at the first appearance of a mercy.—Gurnall.

# Hot Rolls,

hot muffins, hot cakes, made with Royal Baking Powder may be freely eaten without fear of indigestion.


### WORRY.

Hopefulness is one of the secrets of good health; and on the other hand, nothing is more exhausting, physically and mentally, than worry. It writes wrinkles on the forehead and scoops hollows under the eyes, and whitens the hair prematurely. It drives away sleep and prevents the food from digesting. It puts a sharp edge on the temper, and tunes the tongue to utter words of complaint. It is the colaborer of disease, the forerunner of insanity. One good judge has declared that in his opinion the physical ills resulting from worry outnumber those resulting from drunkenness, and the moral evils which spring from the habit are beyond computation.

The more we trust to ourselves, the more we shall be the prey of doubt and foreboding. It is confidence in God that makes worry both unreasonable and unrighteous.

That was a wise man who said that he never worried about what he could help, as obviously the sensible thing was to go to work to prevent it; and on the other hand, he never worried about what he could not help, as that was evidently foolish. Cut these two unreasonable sorts of worry from your lives, and the varieties that are left will not harm you.

Confidence and hopefulness are essential to strength. A giant who doubted his powers would be as helpless as a child. All physicians know of patients who have kept their beds for long months and even years, not because they could not rise and walk, but because they thought they could not.

The worrying Christian seldom accomplishes much. His anxious forebodings are paralyzing. His distrust saps his strength. A little child whose heart is filled with buoyant faith does more to help the world forward than another who, in spite of wide knowledge and brilliant talent, is all the time anticipating the worst.

This would be a comparatively happy world if we did not suffer so much from things that never happen. How our shoulders ache under the weight of burdens we are never called upon to bear! How our hearts are wrung by griefs that never take shape!

If no more serious charge could be brought against it, worrying would head the list of follies. It costs us an untold amount of unnecessary misery. It takes away the strength we need for work. In all its record of accomplishment, it is impossible to point to a single good result it has brought about.

But worrying is more than a folly; it is a sin. Christ forbids it in language which cannot be misunderstood. And even if it were not for the positive command, it would still be the expression of faithlessness, of lack of confidence in the Heavenly Father.

It is much easier to deal severely with the faults of others than with our own. Most of us have harsh words for the one who transgresses the command, "Thou shalt not steal." But somehow we seem to imagine that especial leniency should be exhibited toward the one who disregards the injunction, "Be anxious for nothing." Where do we get our authority for drawing the dividing line between the commands which mean something and those which are only a dead letter?

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God's promises were never meant to ferry our laziness. Like a boat they are to be rowed by our oars; but many men entering forget the oars and drift down more helpless in the boat than if they had stayed on shore.—Beecher.


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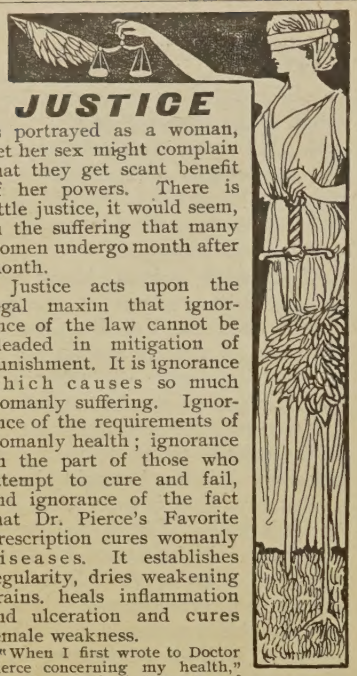

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A Baptist minister, exchanging with a Methodist pastor on a recent Sunday evening, to the delectation of some of his audience, soberly stated that the Israelites hankered after the "leeches" and onions of Egypt. "But when they had entered the land of Canaan they desired no more the leeches and onions of Egypt. A little later in his discourse he encouraged the brethren to get into the Promised Land, and then they would no more desire the "leeches" and onions of Egypt!

And this in the twentieth century, and near Boston!"

### "GOD AND I."

I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be sheltered from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic."

"Oh, foolish little acorn, wilt thou be all this?" I ask. The acorn answers, "Yes, God and I."—Lyman Abbott, D.D.

Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.


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